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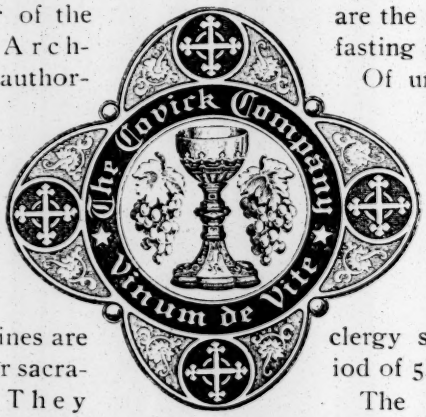

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IN the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to the subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they say that they saw the advertisement in **THE ECCLESIASTICAL REVIEW**.

☞ Subscribers should be on their guard against impostors who represent themselves as agents of the REVIEW. There is no agent authorized to collect money for the REVIEW.

Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. X.—(LXXX).—MAY, 1929.—NO. 5.

THE PRIEST AND POPULAR APOLOGETICS.

WE are all aware of what may be called "the present interesting situation" in this country. Of late, the Catholic Church has been advertised so widely that outsiders have developed an unusual interest in our beliefs and practices. Moreover, just now the Catholic laity are displaying a quite extraordinary enthusiasm to spread knowledge of the faith among their fellow citizens.

This eagerness of our people to participate in the apostolate emphasizes the obligation of the clergy to train and to lead them. We must impart to the laity the proper spirit and give them the necessary knowledge for a great campaign of education. If the work is to be well done, of course, it will have to be systematized. It is as a modest, tentative contribution toward this end that the following pages are written.

Properly conceived, the movement to instruct our non-Catholic fellow-citizens must include three elements. The first is prayer; the second is good example; the third element embraces all those various missionary activities, those works of zeal and propaganda, which would be classed under the category of direct action.

I. PRAYER.

Concerning prayer, no Catholic, of course, will question that it is indispensable to success, that an organized effort should be made to secure its assistance for this cause, and that a wide, persistent appeal will quite surely obtain the quick response, the generous contribution of spiritual aid which our people usually give when called upon.

In this particular respect, we may perhaps learn something from the pledge exacted by the Apostolic League of London,[1] whose members promise:

1. To increase their knowledge of the Faith especially by private reading and by attending public instructions.
2. When prudence suggests, to answer questions and objections and never through fear or shame to remain silent about their Faith.
3. To bring non-Catholics to Missions and Instruction Classes.
4. To provide them with suitable Catholic literature.
5. To pray for all non-Catholics and to offer Holy Communion for them at least once a month.

We may mention also a League founded in this country over twenty years ago "for the Salvation of Souls and the Conversion of America".[2] Membership in this League involves two obligations:

1. The reciting of the prayer of the League each morning.
2. The offering up of prayers and good works once a month for the purpose of the League.

Perhaps a systematic attempt to establish among our people the common practice of praying for the success of the apostolate to non-Catholics would be a happy way of responding to our Holy Father's recent appeal inviting us to united Catholic action. To begin with, nothing more would be needed than an attempt to enroll the names of people who would assume such obligations as those of the Apostolic League of London, or the simpler obligations of the League for the Conversion of America.

With a widespread enrollment of this sort, the first step in the formation of an organized apostolate would already be made.

II. Good Example.

Concerning good example, we need only remind ourselves that its importance in the apostolate can hardly be exaggerated. Here again, the Holy Father's recent appeal indicates what is

[1] See *The Month*, February 1929, p. 156.

[2] Up to date, over 40,000 names have been enrolled.

really our greatest need after prayer. Who can estimate the result that would come from our exemplifying on a large scale the sublime Catholic ideals of individual, domestic and social virtue? Hardly anything, except the all-powerful grace of God, could be a more efficacious instrument.

III. Action.

In discussing what can be done in the sphere of direct action, we may consider the matter from the point of view, first of the parish; then, of the diocese; and finally of some possible central agency.

With this in mind—and, for the present, foregoing all attempt at elaboration—we may propose various points as deserving of careful attention.

It is easy to enumerate a good many enterprises which, in a general way, are possible to the parish clergy. Local circumstances, however, will probably affect the program to such an extent that no parish can undertake all, and an occasional parish can undertake hardly any, of the activities listed below. The following suggestions are put forward, therefore, as a sort of comprehensive outline of all the various works which at the present time occur to us as worthy of consideration. What will be undertaken in a definite parish must rest in the discretion of the pastor.

THE SPOKEN WORD.

From the pulpit on Sundays the congregation may frequently be urged to play their part in "the campaign of education". The Catholic's obligation of zeal for the spiritual welfare of his neighbor, and specifically of his neighbor outside the Faith, may be insisted upon to such an extent that keen appreciation of this obligation will come to be a prominent characteristic of the parish. A spirit of this kind will be almost invaluable from many viewpoints.

The Five Minute Sermon, usual at Low Mass on Sunday morning, may frequently be devoted to an apologetic subject. That is to say, it may easily consist of a simple statement of some common difficulty, or question, together with a brief practical instruction as to the way in which this difficulty may be met or this question answered.

Either in connexion with such sermons at Low Mass—or quite independently, if this seems preferable—the Question Box at evening services, whether on Sunday or on a chosen weekday, may be used in a way that will stimulate the congregation both to better attendance and to deeper interest.

Often enough the director of a parish society, or sodality, is at a loss to find interesting subjects for his conferences at the regular meetings. Without great trouble—possibly making use of a questionnaire to the members themselves—he could prepare a series of apologetic talks connected with questions and difficulties which are frequently thrust upon the members in the daily press, in secular magazines, or in conversation with friends, neighbors and fellow-employees not of the faith. Moreover, if the members are encouraged to interest themselves actively in various features of the work of propaganda and to report at the meetings, this activity may provide an answer to the perennial question, "What shall we give our sodalities to do?" Coöperation in works of zeal is proverbially a precious asset of any parish society.

Speaking of sodalities, we may note that the use of the Question Box—and if circumstances seem to warrant it, a Forum—is sometimes a very attractive feature of regular meetings.

In addition to addresses given to the general congregation or to parish societies, talks could be arranged for a group composed of people specially interested in apologetics, who would be grateful for a series of simple instructions on subjects which they themselves could be allowed to select.

From time to time it may also seem worth while to have a public lecture by some prominent speaker, clerical or lay, and to work up a good attendance of both Catholics and non-Catholics by announcement from the pulpit, in the parish Calendar, in the diocesan newspaper, by means of display cards and handbills, by securing the active coöperation of the various parish societies; in short, by all the methods used on special occasions in a well organized parish.

Occasionally the pastor may deem it expedient to have what is commonly known as a "mission for non-Catholics," where lectures or sermons on apologetic subjects are given every evening for a week or two by visiting preachers—who are

usually, although not necessarily, either diocesan missionaries or members of a religious community. As noted in the preceding suggestion, here too, successful results are apt to be conditioned by the degree of publicity, and therefore all practical means of advertising should be used. Sometimes it is advisable to send out personal invitations to a mailing list of non-Catholics, including Protestant ministers. Sometimes, especially if advertised as "Free Lectures," the course may be announced on bulletins in hotels, clubs, public schools and non-Catholic churches, and even from Protestant pulpits. A committee of business men can easily secure proper consideration from the secular press in the matter of publishing news items and summaries of the lectures, daily or several times a week.

THE PRINTED WORD.

It is usually a simple matter for a pastor to install a pamphlet rack near the entrance of the church. Especially in large city parishes, however, the rack may become a rather heavy burden. In such circumstances, the care of the rack may be entrusted to a lay person or to the officers of one or more of the parish societies. The success of a pamphlet rack depends so largely upon the careful attention of an intelligent rack tender that little fruit can be gathered from a neglected rack. The care of a rack is really something of an art, and various rules for the guidance of rack tenders have been formulated in printed form.

Rules are published in England by the Catholic Truth Society of London, and in New York by the Rack Tenders Association, located at 411 West 59th Street, New York City. A little leaflet on "The Management of a Rack" reads as follows:

1. See that the rack is installed in accord with the instructions of the pastor.

2. Above all, make sure that it is in a conspicuous, well lighted place, for this is a necessary condition of success.

3. Keep in touch with the R. T. A. for announcements of new pamphlets. If you wish, the Secretary will undertake to order and even to select pamphlets appropriate for your rack.

4. Choose pamphlets bearing upon the liturgical seasons, the feasts of the current and the following month, the parish events and topics actually under discussion in the newspapers.

5. Carry a wide variety of topics appealing to different tastes, but display only a few copies *of the same title* at a time.

6. On very special occasions you may try the experiment of filling the whole rack with copies of the same pamphlet.

7. Replenish and tidy the rack daily,—or at least three times a week. Change the position of pamphlets which remain unsold, for a change of position often effects a sale. Withdraw for a week any that sell slowly. After a month discontinue pamphlets for which there is no demand.

8. Empty the coin box daily, or at least three times a week.

9. Keep careful accounts, recording each invoice on the day it is received and putting down the amount each time the coin box is emptied. Blank forms may be obtained from the R. T. A. without charge.

10. Give the pastor a monthly statement of sales and remit the net income according to the arrangements made with him. Blank forms for this also may be obtained from the R. T. A. without charge.

11. Consult the pastor occasionally for suggestions regarding the pamphlets.

12. Ask the pastor about once a month to mention in the pulpit, or in the Parish Calendar, pamphlets that are of especial interest.

The value of the pamphlet rack has been demonstrated not only in the parish church, but also in hospitals and schools, and in the meeting places of organizations such as the Knights of Columbus and the Catholic Daughters of America. This particular field, little cultivated up to the present, seems to be full of promise for the future.[3]

Something also could be done to distribute Catholic pamphlet literature through public newsstands. In one instance an experiment of this kind has been carried on with a series of specially prepared popular pamphlets, called Nickel Books, with vivid illustrated covers, inculcating sound Catholic principles in an unostentatious way.[4] They are intended for racks in shops, newstands, railway stations and similar places. This

[3] In connexion with lectures to the members, several K. of C. Councils have distributed pamphlets bearing on the subjects of the lectures. In one parish school, the pupils have been organized into a Junior Rack Tenders Association, under the supervision of a Sister. Each child is expected to take at least one pamphlet weekly, and to check on a prepared list the pamphlets which parents, relatives and friends consider most interesting. Various Courts of the Catholic Daughters of America have installed racks in their meeting rooms.

[4] Among the titles are "What is Love?", "Dorothy's Divorce", "Companionate Marriage", "Job or Joy Ride?", "Have you a Complex?"

seems to be an activity which if developed on a large scale, might help in some measure to counteract the influence of the famous series of little books which have deluged the country in hundreds of millions.

In many a parish a reference library could give all visitors access to standard works of information such as the *Catholic Encyclopedia,* the *Catholic Dictionary,* and other authoritative sources of information. Catholic magazines and newspapers, especially those of an apologetic value, could be kept on file. A small lending library is also among the possibilities.

In connexion with libraries, attention should be drawn to the very commendable practice of publishing in the parish calendar and in the diocesan paper, the titles of books of Catholic interest added to the shelves of the local branch of the public library. This device serves the double purpose of encouraging the library to increase its stock of Catholic books and of directing readers to an easily accessible source of profitable literature.

Remailing is another activity which deserves careful consideration. It should be developed systematically on a large scale. In the meantime individual Catholics can easily undertake to see that an interesting edition of a Catholic newspaper or a timely pamphlet is sent to each non-Catholic acquaintance once a week or once a month. Care, of course, should be taken that this precedure will be acceptable to the person who receives the literature. Incidentally, this suggestion may serve as a reminder that it would be a good thing if every Catholic should keep a list of his non-Catholic friends and acquaintances. Such a list might be utilized in various ways.

ORGANIZATION.

Perhaps the first step in organization might well be an appeal to enroll parishioners in some sort of League for the recitation of daily prayers and the offering of Holy Communion and good works for the success of the apostolate. As already noted, this activity has to some extent already been organized both here and in Europe.[5]

A valuable adjunct to the work of convert-making is a parish committee. Possibly, though not necessarily, selected from

[5] The Apostolic League of London; The League for the Salvation of Souls and Conversion of America, Washington, D. C.

the various parish societies, it would help in such activities as the securing of attendance at lectures, distributing literature, caring for the church rack, collecting pamphlets and periodical literature for remailing, etc., etc.

Also, as has already been pointed out, the parish committee could in some places follow the same line as an organization already mentioned which reports the following activities:

Distribution of leaflets on the Inquisition outside an exhibition of objectionable paintings on the subject.

Distribution of free literature on Marriage, Divorce and Birth Control to the audience leaving Carnegie Hall after the Wise-Lindsey Debate on "Companionate Marriage".

Distribution of free literature to congregations as an off-set to immoral or anti-Catholic propaganda in the vicinity.

Circulating pamphlets, Catholic newspapers and magazines at church doors in connexion with special lectures.

Promoting the display of pamphlets on newsstands and in paper shops.

Another valuable enterprise is an Inquiry Class, properly announced, held once or twice a week, to which Catholics may bring non-Catholic friends, and to which all non-Catholic visitors are welcomed, whether they are prospective converts or mere inquirers.

A class in "Conversational Apologetics" could train well educated Catholics how to deal with objections. It would have a much stronger appeal, if recognized as a credit course by a chartered college. Where circumstances warrant the step, students could be trained for street preaching. In New York the Paulist Fathers are now conducting a class of this type. The enrollment, limited to serious students, includes over sixty persons, teachers, lawyers, professional and business people. Two experienced priests are coaching them in the technique of handling questions and objections. Each class includes a brief discussion of questions proposed by the members.

Further—and this seems particularly important—an attempt could be made to interest the Sisters in the apostolate to non-Catholics. In many places, the school Sisters are already so over-burdened that it would be impossible for them

to do more than to help with their prayers. But this alone would be worth while. In other places, the Sisters would be ready to take an active part in the propaganda, and sometimes under supervision to give the necessary instructions to prospective converts. Sisters would be especially helpful in following up and keeping in touch with people already received into the Church.

* * *

The foregoing outline seems to imply that on the shoulders of the parish clergy will rest the main burden of training the Catholic people to explain the Faith to their non-Catholic fellow-citizens. Now is it reasonable to expect that each individual pastor should absorb the information, collect the literature, study the methods, create the technique and prepare the printed material necessary for doing the work in this field thoroughly and well? Hardly. But if these preparatory undertakings are carefully worked out by competent persons, the individual parish priest will as a rule be not only willing but glad to make use of them.

The key to the situation seems to be the appointment of a diocesan official, to serve among the clergy of a particular diocese as a Promoter of Apostolic Activities. Acting as a sort of secretary to the Ordinary in this particular department, like the Superintendent of Schools, or the Director of Catholic Charities, he would keep himself thoroughly informed as to what is being done in the line of propaganda of the Catholic faith. The fulfilling of his office would obviously require the expenditure of a considerable amount of time. Precisely for that reason, it is a task which can be discharged only by a man left largely free of other obligations. In some places, his duties could perhaps be combined fittingly with the editorship of the diocesan paper. The particular matters in which the Diocesan Promoter, according to circumstances and the will of the bishop, might help individual parish priests are, as we have seen, numerous. In addition, there are extra-parochial activities to which he could devote himself. These we propose to consider next month.

JOSEPH MCSORLEY, C. S. P.

New York City.

PERSONALITY IN PREACHING.

I.

PREACHING has been described as "truth through personality." I do not know to whom this description ought to be credited. Neither do I think that any of the definitions of personality given in dictionaries will fit in accurately with what the author of the phrase wished to convey by it.

Every person has personality in the philosophical meaning of the word. But that such is not the oratorical implication of the word is clearly suggested by one writer on the art of public speaking: "If we have no definite impression of a person, either in looks or in qualities, he is 'colorless', lacking the elements that make up personality." Philosophically considered, one's personality is what it is quite irrespective of the impression—or lack of impression—which it may make on others. Neither has the word, as used in relation to oratory, any relation to the legal term personality or personalty. Nor is it associated with the unpleasant shafts of personal feeling known as personalities in a discussion or argument.

Despite all the difficulty in its definition, we can form a fair concept of personality in respect of its oratorical—and, specifically, of its homiletical—implication. A sermon is what is said, plus the man who says it, just as gunnery is the gun plus the man behind it. Emerson came near to the general implication in one respect—apparently an adverse respect—when he said: "What you are speaks so loud, I cannot hear what you say." Make the idea more general and comprehensive, and we might phrase it thus: I hear *you* quite as much as I hear what you say.

II.

Although my topic is not oratory in general, but preaching in particular, the mention of Emerson makes it appropriate or convenient to illustrate the meaning of personality from the illustration of it which he furnished in the amazing power he wielded over his audiences.

One of the most entertainingly eulogistic and withal humorous essays of James Russell Lowell has for its subject "Emerson the Lecturer." The reader will find it, if he cares to look for it, in the first volume of Lowell's collected works. But,

mindful of what Dean Maitland shrewdly remarks in his *Dark Ages* concerning the ordinary reader's unwillingness to follow the learned advice of an author and "see" such or such another author's book to which particularized reference is made, I shall venture to quote largely here from Lowell's essay. He begins: "It is a singular fact, that Mr. Emerson is the most steadily attractive lecturer in America. . . A lecturer now for something like a third of a century, one of the pioneers of the lecturing system, the charm of his voice, his manner, and his matter has never lost its power over his earlier hearers, and continually winds new ones in its enchanting meshes."

The charm of voice and the charm of manner are elements in oratorical personality. In Emerson's case, they were apparently more potent in awakening and sustaining interest than the matter of his discourse, inasmuch as the people who heard him were rapt in attention although largely unable to understand what the lecturer was inculcating: "What they do not fully understand", continues Lowell, "they take on trust, and listen, saying to themselves, as the old poet of Sir Philip Sidney,—

> 'A sweet, attractive, kind of grace,
> A full assurance given by looks,
> Continual comfort in a face,
> The lineaments of gospel books.'

"We call it a singular fact, because we Yankees are thought to be fond of the spread-eagle style, and nothing can be more remote from that than his. We are reckoned a practical folk, who would rather hear about a new air-tight stove than about Plato; yet our favorite teacher's practicality is not in the least of the Poor Richard variety. If he have any Buncombe constituency, it is that unrealized commonwealth which Plotinus proposed to establish; and if he were to make an almanac, his directions to farmers would be something like this: 'OCTOBER: *Indian Summer;* now is the time to get in your early Vedas.' What, then, is his secret? Is it not that he out-Yankees us all? that his range includes us all? that he is equally at home with the potato-disease and original sin, with pegging shoes and the Oversoul?"

What was Emerson's secret as a lecturer? Lowell praises his "choice and pith of language", "his eye for a fine, telling

phrase that will carry true", "his rich and homely diction. . . like homespun cloth of gold." And yet there was a mystery in it or behind it all: "The many cannot miss his meaning, and only the few can find it"! For, like those idling fishermen whose pleasant toil is rewarded, not with fish but with health, the audience might carry away from the lecture no ponderable acquisition, but would feel immensely uplifted and wholly satisfied with it.

Lowell, indeed, almost repeats the thought of Emerson, quoted above: "Perhaps some of us hear more than the mere words, are moved by something deeper than the thoughts? If it be so, we are quite right, for it is thirty years or more of 'plain living and high thinking' that speak to us in this altogether unique lay-preacher."

It was the lecturer behind his lecture, it was the gunner behind the gun, that counted. It is, continues Lowell, Emerson's "varied culture . . . fearless impartiality . . . masculine sincerity . . . sweetness of nature" that give meaning—the meaning none could miss and only few could find—to a message which was objectively almost unintelligible. And Lowell adds: "If ever there was a standing testimonial to the cumulative power and value of Character, (and we need it sadly in these days,) we have it in this gracious and dignified presence. What an antiseptic is a pure life!"

Nowhere, I think, does Lowell use the word "personality" to cover all the elements going into that gracious and dignified presence. But pretty obviously he means what writers on oratory call "personality." His description of a concrete case may serve us quite as well as any lexicographer's definition.

Thus far we could present to our imagination an attractive picture of Emerson the Lecturer—his voice, his manner, his spiritualized look. We can fancy that his lecture was a gentle and continuous flow like to that of some soul-bewitching music. "For us", says Lowell, "the whole life of the man is distilled in the clear drop of every sentence, and behind each word we divine the force of a noble character, the weight of a large capital of thinking and being. We do not go to hear what Emerson says so much as to hear Emerson." It is a delightful and fairly convincing picture. It is a kind of static music in its perfect harmony between the theme and the maestro.

Such might be our fancied picture. The fact is, however, otherwise. For Emerson did not allow his audience to feast on a gentle flow of melodious rhythm in his lecturing. His lecturing was, it would appear, ordinarily disjointed, and the first lecture of the course "was more disjointed even than common", says Lowell, who adds: "It was as if, after vainly trying to get his paragraphs into sequence and order, he had at last tried the desperate expedient of *shuffling* them. It was chaos come again, but it was a chaos full of shooting-stars, a jumble of creative forces." While this asserted disjointedness might refer only to the matter, and not the manner, of the discourse, it is clear that an ordinary audience would be lulled to sleep by the chaotic presentation of any theme. Emerson's hearers, on the contrary, followed—or thought they could follow—some train of thought. But even the manner of Emerson could be, at times, as disjointed as his matter, without any lessening of loyal attention on the part of his auditory.

We might suppose that Lowell was "throwing bouquets" to Emerson in this essay. But in a contemporaneous letter from Lowell to C. E. Norton he manifests his mind in even more eulogistic fashion: "Emerson's oration was more disjointed than usual, even with *him*. It began nowhere and ended everywhere, and yet, as always with that divine man, it left you feeling that something beautiful had passed that way —something more beautiful than anything else, like the rising and setting of stars. Every possible criticism might have been made on it but one—that it was not noble. There was a tone in it that awakened all elevating associations. He boggled, he lost his place, he had to put on his glasses; but it was as if a creature from some fairer world had lost his way in our fogs, and it was *our* fault, not his."[1] Personality had triumphed over every possible fault a lecturer could have made—chaotic presentation of a theme, boggling, losing the place in the manuscript, a recourse to rescuing glasses.

I am tempted to quote even more fully from both the essay and the letter to Norton, but enough has been said to indicate the province of personality in public speaking. It would seem obvious that a similar power could be exercised in preach-

[1] Norton, *Letters of James Russell Lowell*, I, 393.

ing. For a sermon is not the written or meditated discourse alone, but as well the priest who delivers the discourse.

III.

Gladstone has described the delivery by John Henry Newman of the sermons he preached whilst vicar of St. Mary's, Oxford. Newman was either unaware, or careless, of the oratorical manner of the ancient classical orators whom he so greatly admired, and of Cicero in particular, from whom he thought he had derived the most valuable lessons of rhetoric. "There was not", said Gladstone in later years, "very much change in the inflection of the voice; action there was none. His sermons were read, and his eyes were always bent on his book, and all that, you will say, is against efficiency in preaching. Yes, but you must take the man as a whole, and there was a stamp and a seal upon him; there was a solemn sweetness and music in the tone, there was a completeness in the figure, taken together with the tone and with the manner, which made even his delivery, such as I have described it, and though exclusively from written sermons, singularly attractive."[2] One might almost fancy that Gladstone, speaking thus in 1887, had read and recalled the essay of Lowell's on Emerson, written twenty years before. There was a stamp and a seal upon Newman, in the judgment of Gladstone, that made every fault of delivery appear like a virtue. His personality triumphed over the prescriptions of the elocutionists.

What were the distinguishing features of this personality? It is true that Gladstone mentions a "solemn sweetness and music in the tone" of his voice, and "a completeness in the figure", and a "manner" peculiar to Newman. And these are undoubtedly reflections from the inner man made obvious in externals. They are thus elements in oratorical personality. But they did not constitute that personality. They must be taken in conjunction with other features. In *Five Great Oxford Leaders,* Donaldson says: "J. A. Froude has called attention to his (Newman's) remarkable likeness as to head and face to Julius Caesar, and said that the lines of the mouth in both were very peculiar; that both men, so outwardly similar, were also very much alike in that strange combination of an imperious temper,

[2] Quoted in Hutton, *Cardinal Newman,* p. 97.

a clearness of intellectual perception, with a most attaching gentleness, sweetness, singleness of heart and purpose."[3] Some one has said that while God makes the features, man makes the countenance. Gentleness, sweetness, singleness of purpose, react from the soul upon the countenance. We cannot fashion the Julian head or, mayhap, the lines of the mouth. But, fortunately, our personality depends for its power only slightly upon such natural endowments as these physical ones. They are helpful, undoubtedly. A leonine head, a rich voice, a commanding figure—such things befit well an oratorical temperament.[4] But they do not make the orator, who can often rise above the petty limitations of a weak voice and a puny figure. "It is the soul that hears", cries Lowell in one of his poetical transports. And it is the soul that speaks in the preacher; or, as Newman, borrowing from St. Francis de Sales, put the same thought, *Cor ad cor loquitur.*[5]

In his *Oxford Movement,* R. W. Church records the effect on him of Newman's earliest sermons: "As a tutor of Oriel, Mr. Newman had made what efforts he could, sometimes disturbing to the authorities, to raise the standard of conduct and feeling among his pupils. When he became a parish priest, his preaching took a singularly practical and plain-spoken character. The first sermon of the series, a typical sermon, 'Holiness necessary for future blessedness'—a sermon which has made many readers grave when they laid it down—was written in 1826, before he came to St. Mary's, and as he began he continued. No sermons, except those which his great opposite, Dr. Arnold, was preaching at Rugby, had appealed

[3] Donaldson, *Five Great Oxford Leaders,* p. 87.

[4] "Personal appearance is an element in personality. Great stature is no doubt an advantage; but Webster, 'the godlike Daniel', who was often spoken of as a giant, was of only moderate height, and Stephen Douglas, a leader of rare influence, whether before the people or in the Senate, was called 'the Little Giant', and was less than five feet in height. Since we cannot by taking thought add to our stature, discussion of height is not of importance, except as it gives opportunity to say to those who lack height: Do not worry about the lack, and do not try to increase your height by 'standing on your dignity'; in other words do not call attention to your lack by a strut. . . In brief, let us try to be sincere, straightforward, self-controlled gentlemen on the platform, and let personality take care of itself." Winans, *Public Speaking,* p. 365.

[5] "And let them say what they would of the rhetoric of his speeches; you felt a heart beating all through them, which, after all, is better than all the rules in Blair and Whately." Lowell's letter to Fields, Oct. 31, 1867, in praise of Governor Andrew (*Letters,* I, 397).

to conscience with such directness and force. A passionate and sustained earnestness after a high moral rule, seriously realized in conduct, is the dominant character of those sermons. They showed the strong reaction against slackness of fibre in the religious life; against the poverty, restlessness, worldliness; the blunted and impaired sense of truth, which reigned with little check in the recognized fashions of professing Christianity; the want of depth, both of thought and feeling; the strange blindness to the real sternness, nay the austerity, of the New Testament."[6] And the sermons were reflexions of the inner man: "Plain, direct, unornamented, clothed in English that was only pure and lucid, free from any faults of taste, strong in their flexibility and perfect command both of language and thought, they were the expression of piercing and large insight into character and conscience and motives, of a sympathy at once most tender and most stern. . . They made men think of the things which the preacher spoke of, and not of the sermon or the preacher."[7] His hearers forgot voice and manner in the larger and deeper insight they gained of the personality behind the sermon.

In his *Modern Masters of Pulpit Discourse,* Wilkinson dissents from the well-nigh universal praise of Newman's style, whilst conceding its many excellences. Among these he notes that "Newman's style is the pure and perfect mirror of the man himself. . . The man thus revealed in Newman's style is a high, clear, brave, loyal, strenuous, intent, unworldly nature, penetrated with religion. . ."[8] I omit Wilkinson's depreciatory views, partly because I think them prompted by sectarian feeling, partly because, even as Newman explained when quoting only the laudatory views expressed by Blanco White concerning the Jesuits, an adversary's concessions are valuable, whatever may be an adversary's hostile views.

Behind Newman's sermons, then, lay his personality—an exceedingly beautiful one as pictured by Wilkinson—a "high, clear, brave, loyal, strenuous, intent, unworldly nature, penetrated with religion"—and this personality comprised elements

[6] Church, R. W., *The Oxford Movement,* quoted in Donaldson, *Five Great Oxford Leaders,* pp. 316-17.

[7] Ibid.

[8] Wilkinson, *Modern Masters of Pulpit Discourse,* p. 148.

all of which were the efficient product of Newman's exercise of will, aided of course by God's grace. The ordinary preacher may not, by exercise of will-power, attain to gifts of nature such as at times appear to foreshadow, in the child, the orator that is to be. But he can train his soul to be "high, clear, brave, loyal, strenuous, intent, unworldly". He can, in this measure, establish a beautiful, attractive, impressive personality that will win souls not merely to hear his sermons but to follow out their spiritual implications in life itself.

This may appear more evident when one compares—perhaps we should rather say, contrasts—Newman with the Curé of Ars. Both attained a wonderful power over others through preaching. From all sides, notable pulpit orators flocked to the preaching of the latter, amongst them even the great Lacordaire. One can hardly estimate the immense good effected by this country curé through his preaching. The printed sermons of Newman and the Curé of Ars are dissimilar in nearly all points of rhetoric. They agree, however, in simplicity of expression, earnestness, directness, mingled tenderness and sternness of the Gospel messages. While multitudes of non-Catholics still, as Brastow asserts, read with eagerness the sermons of Newman, I rather suspect that none but priests will read the edited sermons of the Curé of Ars. The intellects of the two great men were most unlike, but their hearts were at one. "You preach what I preach", said Lacordaire to the Curé at parting with him.

It seems fair to conclude, then, that the great work effected by the Curé was not the result of a fine natural endowment supplemented with a fine educational training, as in the case of Newman, but resulted from that self-training in spirituality which is open to every priest as well as to the Curé. Our personality is largely within the control of our own powers. We can make ourselves captains of our souls.

IV.

Oratorically speaking, personality includes not merely the training of the soul, whether to heavenly ideals or to earthly refinings of mind and heart, but as well the training of the exterior man; and the preacher should not neglect such external matters. He can change a harsh and weak voice into

one less intolerable to sensitive ears. He can exercise himself daily in gesturing, not with the purpose of making any definite gesture for any particular passage in a sermon (for that is altogether opposed to a desirable spontaneity), but simply to give his muscles freedom in every direction, in order that when, as nature itself will unconsciously prompt him to gesture in certain passages, he may not be awkward in his motions. He can also exercise himself in vocal reading, in order to secure distinctness of syllabication, correctness in pronunciation, variety in modulations of voice. He can consciously train his eyes, which are the most expressive of all the features, to scan the audience, section after section, instead of allowing them to be fixed in any one direction. In brief, he can make his external appearance a just setting and simultaneous interpretation or emphasis for his expressed thought. And all this for the good reason that the body is, as one writer has pointed out, the temple of the soul even in a non-ascetical sense, just as it is the temple of the Holy Ghost in the highest sense for Christians. And therefore "the entire body aids in exerting the power of personality. The attitude itself affects the audience. Self-confidence, expressed by the bearing, prepossesses the hearers. Tenseness reveals interest and enthusiasm. Animation arouses the hearer from lethargy. Movements are sometimes more effective than a quiet poise. The temperament is often revealed by the use of the hands. . . Through the exercise of his own personality, then, the speaker can produce effects. He has the inspiration of his belief, his feelings, his mood, and the aid of a flexible instrument, the human body, to use at will. Before him is the material on which to work, in the form of other human beings with responsive personalities, waiting for the impression."[9] The words I have just now quoted were not meant for preachers in particular, but for public speakers in general, and can only measurably apply to priests, for these must be more restrained in the pulpit than is a speaker on a public platform. But the writer does state an important truth. The body is a flexible instrument for the use of the soul in preaching. It is one of the powers of personality.

[9] Ward, *Oral Composition*, p. 14.

Much is said of "magnetism" in personality. Some speakers are "magnetic". The thought of this element in personality may be discouraging to a preacher who, in his humility, assures himself that he does not possess it, and cannot acquire it, since it is an unusual gift of nature. But simple earnestness of manner as well as of purpose can prove an excellent substitute for magnetism. Instances are given by Ward: "But magnetism sometimes arises in those not so gifted. It sometimes results, for an audience, from the manifest interest and feeling of the speaker. The inspector of undergraded classes in a large city school system recently found herself before an audience of representative men and women of culture and influence. She thought, 'Here is an opportunity to present, where it may do good, the duty of the community to protect society from the defective human beings in our midst.' This thought inspired her to such a degree that, plain and matter-of-fact as she appeared in the beginning, she exerted a marvellous power over a body of people little accustomed to give way to enthusiasm. Before a like audience, in New York, a young Chinaman spoke, following a learned college professor, on the recent revolution in China. His interest, understanding, and vital desire to give an alien people the right view, fired him so that he exercised magnetic power, and electrified the people whom the good professor had nearly put to sleep. A few weeks ago, during the progress of a shirtwaist workers' strike, a meeting in the interests of the Consumers' League was held in Cooper Union before a mixed gathering. A simple working girl, small, insignificant in appearance, ill-dressed, told the story of how the strike started. Her unaffected air of truthfulness, her earnestness, her absolute belief in the cause she presented, furnished the power that held her hearers. As a common bit of metal may become magnetized, so a plain personality may become inspired by a great purpose."[10] The preacher, too, ought to look at his office as "an opportunity to present, where it may do good", the duty of right Christian belief and practice — an "opportunity", not a perfunctory obligation. He also has "an absolute belief in the cause" he presents or represents—and his accent of conviction ought to be vibrant throughout the presentation of that belief to his

[10] Ward, op. cit., p. 13.

congregation. St. John Vianney illustrated how effectively "a plain personality may become inspired by a great purpose."

Perhaps I have gone too far afield in summoning as witnesses to the power of personality, the great figures of Newman and Emerson. The priest would be better advised to study the simple life of St. John Baptiste Vianney, Curé of Ars, in order to learn thence the secret of personality in preaching. Howbeit, a succeeding paper will continue discussion of Personality in Preaching.

H. T. HENRY.

Washington, D. C.

PRACTICAL METHODS OF WINNING CONVERTS. II.

THE measure of success experienced in winning converts reflects to a large degree the ingenuity used in discovering persons who are at least potentially interested in learning about the Catholic Church, and in making appropriate contacts with them. From a study of the technique of nine priests[1] who are among the leading convert makers in America, the writer observed the stress which each one placed upon the necessity of exhausting every possible agency calculated to reach outsiders and to interest them in an investigation of the teachings of the Catholic Church. In every case, not one means but several were employed, and employed persistently. It is scarcely an exaggeration to say that the priest who succeeds in getting the largest number to listen to a course of instruction is the priest who receives into the Church the largest number of converts.

The great mission fields white with prospective converts are outside the Church and, if they are to be harvested, the ministers of the Church must go more frequently and in greater numbers out into the harvest fields. Probably no one has expressed more vigorously the conviction of both the timeliness

[1] *The White Harvest*, Edited by the Rev. John A. O'Brien, Ph.D. Preface by the Right Rev. Francis C. Kelley, D.D. Chapters by the Rev. Bertrand L. Conway, C.S.P., the Rev. Hugh L. McMenamin, the Rev. Martin J. Scott, S.J., the Rev. E. C. Dowd, the Rev. Joseph F. Eckert, S.V.D., the Rev. Edward J. Mannix, S.T.L., the Rev. John Duffy, the Rev. Henry E. O'Keeffe, C.S.P., David Goldstein, the Right Rev. John F. Noll, D.D., Bishop of Fort Wayne. Longmans, Green & Co. New York, 1927.

and the necessity of such missionary labor than has that great Lion of the Northwest, Archbishop Ireland, when he said: "What, I ask, of the multitude that peek at us from gallery and vestibule, what of the thousands and tens of thousands, nominal Catholics and non-Catholics who seldom or never open the church door! What of the uncouth and unkempt, the tenants of the cellar and alleyway, the mendicant and the outcast! It is time we bring back the Gospel spirit, to go out into the highways and byways, to preach on housetops, and in the market place. Erect stately churches if you will. They are grand monuments to religion. . . but if some remain outside, speak to them on the streets or the public road. The time has come for 'salvation armies' to penetrate the wildest thicket of thorns and briars, and bring God's Word to the ear of the most vile, the most ignorant and the most godless."

In addition to the methods of reaching non-Catholics which were sketched in a previous article in the REVIEW,[2] there are other means which the nine priests engaged in the coöperative study of convert making found to be of value. They shall be outlined briefly.

1. MISSIONS FOR NON-CATHOLICS.

An effective means of interesting outsiders in the study of the Catholic faith is the non-Catholic mission. This consists of a course of lectures on the fundamentals and credentials of the Catholic faith which is designed to meet the common difficulties of those outside the fold. The statistics carefully compiled by the Rev. Bertrand L. Conway, C.S.P., showing that as a result of 209 Catholic missions, 936 converts were received, as compared with a total of 5,059 converts resulting from 203 special non-Catholic missions, clearly demonstrate the superior efficacy of the latter agency for the winning of converts.

True, announcements from the pulpit, in the public newspapers, must be made, as well as organizing the congregation to bring outsiders to the lectures. But there is a special appeal here, inasmuch as the lectures are public and are adapted to the non-Catholic mind. Since the lectures are public and open to everyone, the outsider will not be so apt to feel that

[2] April, 1929.

he is incurring the same obligation that he imagines might result if the priest were to devote his time on several nights each week to explaining the faith to himself and only a few others. The lecture courses are more impersonal, therefore, and the invitation to listen to them along with hundreds of others is usually easier of acceptance. All the machinery used to secure attendance at a class of instruction should be employed also for the non-Catholic mission. It is the experience of those who have conducted many such missions that the pastor who does not stop with the mere exhortation to his people from the pulpit to bring their non-Catholic friends to the lectures, but who supplements it by improvizing organizations of his men and women to the end that each adult will bring one outsider, invariably reaps a larger harvest of converts.

Few things are more unpredictable than the response to a general announcement or invitation. The importance of the end in view and prudence demand that it be supplemented by personal invitations to specific groups to bring a definite number, and to establish the organization necessary to accomplish that end. On such an occasion, an invitation should be extended either personally by the pastor, or through a letter to the non-Catholic party in every mixed marriage in the parish.

An instance of the effectiveness of careful preparation beforehand is to be found in the results of the annual lecture course for non-Catholics in New York sponsored by the Knights of Columbus. Hundreds of able members on numerous committees work for many weeks in advertising the event and in recruiting large numbers to attend. Thousands of books and pamphlets are provided so that every inquirer will be supplied gratis with all needed literature.

Lectures to non-Catholics call for special tact and thoughtfulness to avoid giving offence and to win the sympathetic hearing of the non-Catholic audience by the kindly, skilful presentation of the Catholic cause.

The efficacy of a mission for non-Catholics cannot be gauged by the number of immediate conversions resulting. In many instances it is the planting of the seed that will germinate and bear fruit only after many years. The evidence presented on

the fruitfulness of the non-Catholic mission clearly shows that it has long since passed the stage of novelty or experiment and has won a place as one of the most effective agencies in interesting non-Catholics in the study of the Catholic faith. The more frequent staging of such lecture courses in every parish in the country would result in greatly augmenting the annual number of converts to the Church in America.

2. The Question Box.

Originated by Father Walter Elliott, C.S.P., and Archbishop John J. Keane at the World's Fair in Chicago in 1893, the question box has won widespread recognition as an effective institution in the reaching of prospective converts. There are a number of successful convert makers who conduct the question box on every Sunday evening for a month until a sufficient number of inquirers has been recruited to establish a course of systematic instruction. At the Cathedral in Denver it has been conducted on practically every Sunday evening for many years. It has proved an excellent "feeder" for the instruction class.

The question box has a number of advantages over the formal lecture. It meets directly the difficulty in the mind of the non-Catholic, which frequently prevents him from assimilating any instruction until it has been cleared away by a direct answer. As one convert said recently: "It hits the nail right on the head." It has the additional advantages of brevity and variety. The difficulty can frequently be cleared away by an explanation lasting only three or four minutes. Then there is usually such a variety of questions that the attention can be easily sustained by the frequent change of topics. It is the experience of workers in this field that an audience can easily be held for an hour by the question box, whereas at a formal lecture their attention is apt to wane much earlier. Moreover, the question box is delightfully impersonal. There are a number of questions and suspicions lurking in the minds of outsiders which they would be somewhat hesitant about mentioning personally to a priest. But when they are privileged to write them out and have them answered without disclosing their identity or suffering the least form of embarrassment they are more willing to seek the desired information.

Then, too, it has been found that the question box, by tying the lectures up with the actual problems in the minds of the people, serves to render the discussions less academic and abstract, and more practical and concrete and consequently more interesting. Instead of groping blindly in the darkness hoping that by some chance one is meeting the difficulties in the minds of his non-Catholic auditors, the question box supplies him with actual targets at which to direct his logic arrows. Aside entirely from its use as part of the services in a non-Catholic mission, the question box can be used independently as the feature of a Sunday evening service that will attract many honest inquirers.

Father McMenamin has pointed out that the question box has stood the test of over fourteen years of continuous service at his cathedral, and the crowds, instead of dwindling, are annually growing larger. If it is to produce the largest measure of success it should be properly advertised and supplemented with the usual organization to ensure the attendance of outsiders. The evidence on the subject indicates that if the question box were employed more generally, in every parish in the country, it would bring vast numbers for systematic instruction in the faith and lead them ultimately into the House of God.

3. The Open Forum.

Similar to the question box as a means of catching the interest of outsiders in the investigation of Catholic teaching is the open forum. Instead of the priest reading the question, the inquirer presents his question or his difficulty orally. It permits as a rule a more complete exposition of the difficulty or objection, and in case the answer is not entirely convincing, it enables the questioner to point out phases which still need further clarifying in his mind. It enables the lecturer to direct his attention upon secondary items lurking in the original difficulty which might have escaped his attention but for the open forum discussion. Then, too, by permitting the questioner to present fully his viewpoint, it renders possible a more balanced and two-sided discussion than is possible in the question box method, where the lecturer does all the talking. By bringing the human elements into immediate and direct per-

sonal contact, it enlivens the discussion and renders it more interesting for the audience. It enables the lecturer to show his fairness and desire to convince not by throttling any rejoinder to his answer, but by hearing all sides and by a presentation of all the evidence.

The open forum has been used with great success by the Rev. Francis W. Walsh of the Cathedral parish at Denver. Associated with that great pioneer in the convert movement in the Rocky Mountain region, the Rev. Hugh L. McMenamin, Father Walsh added to the many means used in the Cathedral parish to engage outsiders in the consideration of the Catholic faith, the open forum. It came as a development out of the question box and the public lectures given regularly on Monday evening. The attendance increased until it became necessary to move from the Cathedral basement to a public hall accommodating over 800 people, who packed it to its capacity.

During the three years of its existence, Father Walsh conducted the open forum with a complete freedom from heated or unpleasant words which sometimes mar religious discussions. Although not a single meeting passed without at least six or more persons participating in the discussion, rendering it lively and interesting, Father Walsh constantly maintained that attitude of obvious fairness and kindliness which precluded the utterance of a single unpleasant remark from any participant. The attendance of a packed house at practically every open forum meeting on every Monday evening for three years shows vividly the latent hunger on the part of the great masses of the American public for religious truth and their willingness to attend meetings wherein religious problems are discussed in a frank, interesting, and vital manner. Father Walsh's experiment is of peculiar significance at this time when the churches of America are making determined efforts to find suitable avenues through which to bring religion to the great masses of people who never attend the formal services of any church, and whose lives pass entirely untouched by the quickening influence of religious ministrations.

The success which attended the open forum meetings in Denver indicate that it is worthy of more widespread employment, especially in the larger parishes throughout the country. If properly conducted, there is every reason to believe that it

will be instrumental in interesting large numbers of the general public in the quest of religious truth and in leading them ultimately into the classes of systematic instruction in the Catholic faith.

4. Attack and Defence of Catholic Doctrine in Church Pulpit.

Differing from the open forum in that the objection to some Catholic doctrine is voiced by one priest and answered by another before the congregation in the church is the above practice. It is an adaptation of an ancient custom of presenting Catholic doctrine, with one priest defending and another attacking, that obtains in some of the churches in Rome and in other parts of Italy. More recently the method has been employed in England to defend Catholic dogma against certain widespread modernistic assaults. The writer studied the method in the summer of 1925 with the Jesuit Fathers at Farm Street Church in London, who have been among the most conspicuous users of the system in England.

The procedure, at first employed by them, was to have a priest stationed in the rear of the Church, who would arise and take exception to some Catholic doctrine which had been just presented from the pulpit near the altar. He would speak from the rear of the church after the manner of a non-Catholic auditor who after listening to the presentation of the Catholic dogma, thought the evidence unconvincing. The difficulty on the part of the audience in turning in their pews to face the priest in the rear, brought about a modification whereby both priests occupy pulpits or places in the front of the church. In order to give the debate the appearance of reality and life-like spontaneity, the objector will occasionally interrupt the expositor at a prearranged place in the lecture, that permits of a good opening, and then proceed to attempt a refutation. There is real warmth and vigor to the discussion, which proceeds until the expositor of Catholic doctrine has thoroughly and overwhelmingly refuted the objections of the ostensible heretic. Upon the close of the debate solemn Benediction is given, with the objector in the debate always participating as the celebrant.

In commenting upon the effectiveness of the debate as an educational device, Father Devas, S.J., pointed out that it

attracted large audiences, many of them non-Catholics, and held them with an interest and attentiveness which would have been scarcely possible through a formal lecture of the same duration. Moreover, it stimulated the audience to obtain a more comprehensive grasp of the complete line of reasoning to sustain a point of Catholic faith, when the objections are voiced by a person other than the expositor. There is the similarity to a life situation, and the relaxation which comes from the change in voice, personality, and method of delivery. It requires, however, very careful preparation on the part of both expositor and objector, to arrange the places for interruption and to master beforehand the various lines of argumentation and objection which each shall pursue. If this careful coördination is lacking there are apt to result certain lacunae, ragged edges in the smooth intertwining of the objections and refutations, which become apparent to the audience.

This institution, both as a means of better instructing our own people in the defence of Catholic truth and as a device to interest outsiders in a study of Catholic teaching, is as yet in its infancy in this country. During the last few years it has found its way into several of the larger churches in New York and Chicago. There is every reason to believe that as the effort to reach the vast millions of American people untouched at present by any religious influence, grows in earnestness and in intensity, this means of presenting the cogency of Catholic belief will be utilized with much greater frequency and universality.

As a drawing card for non-Catholics it is much more potent than the ordinary formal lecture or sermon. People, especially outsiders, will come to hear an argument about Catholic doctrine when they would not come to a simple straightforward presentation of it in a non-controversial lecture. The apathy of the great masses of people in regard to religion and the lack of suitable channels at present to reach them, render imperative the establishment of new agencies of dispelling the apathy and of bringing them into intellectual contact with Catholic doctrine. Hence the ceaseless, restless search of the Church for effective methods of coping with the widespread religious indifferentism in American life. From the mountain peak of nineteen centuries she realizes all too vividly that if

religion does not find channels of penetrating the stolid sea of constantly growing religious indifferentism, the latter will make serious inroads upon her own domain, and threaten even to engulf her with its vast tidal waves of irreligion and twentieth-century paganism. Where such a crisis impends, every legitimate agency of bringing the saving knowledge of divine truth into the hearts of the vast millions of our citizenry must be pressed into service.

5. Street Preaching.

In England, the Catholic Evidence Guild has rendered yeoman service in carrying a knowledge of the ancient faith to the great masses of the British people. The writer spent several days studying the work of the Guild with Mr. Francis J. Stead, one of its ablest leaders, and was deeply impressed both by the magnitude of the movement as well as by the daring courage with which its lay speakers carried their evangel of Catholic belief into the hitherto unreached highways and byways of British life. Standing on soap boxes and improvized platforms on street corners on Saturday night and in the public parks on Sunday, many hundred layfolk, men and women, address great crowds of curious and interested listeners on the various points of Catholic belief. Undismayed by heckling, ridicule, and disturbing noises of all descriptions, these earnest expounders of the truth continue at their appointed corners on every Saturday night until the course of lectures has been completed. They answer all questions, withstanding the raillery of sarcastic tongues, refute old historical calumnies still current against the Church, and gradually succeed in battering down portions of those huge barriers of prejudice and misunderstanding which since Reformation days have separated the great masses of British people from the Catholic faith.

The speakers are all layfolk, coming as volunteers from every walk in life. They go through a careful apprenticeship, and are thoroughly trained in the answers to the stock calumnies and objections. The speaker has no decoy in the crowd to ask any prearranged questions, but always finds a ready bombardment of questions directed at him by the throng of skeptical auditors. The feature that surprises the American

visitor is the huge crowd of people that invariably gathers to listen when the speaker mounts his improvized platform. In Hyde Park on Sunday a series of speakers will address crowds of over a thousand from ten o'clock in the morning until late in the evening. This phenomenon is all the more surprising in view of the deep-rooted prejudice and hostility of the British people, which is admittedly greater than that prevalent among the masses of the American public.

While the immediate aim of the Catholic Evidence Guild is not primarily to win converts, but to batter down the walls of misunderstanding and antagonism and give the British people a better insight into the Catholic Church as she really is, nevertheless, its work results indirectly in leading to the priest many hundreds of individuals, with their previous grounds of prejudice removed, for that systematic instruction that means entrance into the Catholic faith. The magnificent achievements of the Catholic Evidence Guild, both in supplying hundreds of thousands of previously misinformed Britishers with a new vision of Catholic truth and in recruiting large numbers for systematic instruction classes, demonstrate in a striking manner the efficacy of the lay apostolate when dowered with the Pentecostal fire of holy zeal and daring courage in finding new and effective avenues of fulfilling in the twentieth century that Divine mandate given in the first century by the shores of the Gallilean sea: "Go ye into the whole world, and preach the gospel to every creature."[3]

The nearest approach in America to the work of the Catholic Evidence Guild in England is the missionary activity of Mr. David Goldstein of Boston. With a dauntless courage and Pauline zeal for souls, Mr. Goldstein has blazed a new trail in America, by preaching from his autovan the gospel of Catholic truth to crowds on street corners and in public parks all the way from Boston to San Francisco. Mr. Goldstein presents the Catholic faith in such a way as to interest the average crowd that gathers on the street corner, and to win them to an appreciation of its truth and beauty. The large numbers of the indifferent public to whom Mr. Goldstein brought some knowledge of the religion of Christ, and who would otherwise

[3] Luke 16: 15.

have remained untouched by Catholic thought, as well as the hundreds of thousands of pieces of Catholic literature placed in interested hands through his apostolic ministry, show that if Catholic truth is ever to leaven the great masses of the American people who are at present unaffiliated with any religion, more generous and widespread use must be made of street preaching. If the great masses of outsiders cannot be brought into the church to hear her Gospel there, it is obvious that the only way in which to reach them is to carry the evangel to them in the market-place and the highways, and wherever they congregate under the canopy of the sky. The recent announcement of the intention of approximately a half-hundred Protestant ministers in Chicago to carry their message to the crowds on the street corners, whom otherwise they could never reach, takes the above suggestion out of the domain of theory and gives to it not an academic but a practical and poignant urge.

The growth of an army of almost seventy million people unaffiliated in an active manner with any religion, within our shores in a little more than a century, shows strikingly the inadequacy of the old missionary methods and the imperative necessity of devising new agencies and more extensive machinery to cope with this new phenomenon of twentieth-century America. Added emphasis is given this conclusion by the fact that the development has occurred within our shores, and is traceable to the peculiar conditions of modern American life, since the forbears of these vast millions of indifferent and irreligious citizens were almost universally men and women of positive religious faith. The phenomenon of widespread religious indifferentism, almost national in scope, has not been inherited from any of the countries of the Old World, but is peculiarly indigenous to American soil.

This fact indicates vividly that the ordinary methods of religious ministration which prevailed when practically the whole of Christendom was Catholic, stand in need of thorough overhauling to wrestle effectively with a newly arisen situation, in which the overwhelming majority of the population is not only not Catholic, but is unaffiliated actively with any religion. The restrained conservative methods sufficient for the Ages of Faith must be supplemented by vigorous, aggres-

sive, radical measures to halt the onward sweep of irreligion like a great avalanche across the country.

Faith and irreligion are not congenial bed-fellows. They tend to devour each other. In the religious kingdom there is no such phenomenon as mere standing still. It is either progress or retrogression. The outstanding problem of the Church in America is not the mere holding of our present small flock but the winning of the vast uncounted multitudes of the "other sheep" for whom the Master was willing to search unceasingly, and for whose recovery He prayed with such touching fervor immediately before His passion. The tremendous size of the flock to be won, and the callous apathy and indifference to revealed religion which envelop almost the whole of it, render urgently imperative the adoption of vigorous and aggressive methods of penetrating their armor of stolid indifference, and quickening their minds to a realization of "the one thing necessary," the correct answering of life's supreme question: "What shall it profit a man if he gain the whole world and suffer the loss of his own soul?"[4]

The greatness of the prize for which we struggle warrants the use of courageous and daring measures. It calls for a penetrating insight into the national mind of the American public, and for consummate tact in the presentation of the Catholic evangel to secure a response from the masses that will be free from wrangling and rancor, and firm in its espousal of the divine deposit of Catholic faith. Into this supreme work of reaching seventy million of our fellow citizens with Catholic truth, must be commandeered every helpful agency, such as the establishment of classes of systematic instruction for non-Catholics in every parish in America, the announcement of such classes in pulpit and press, the organization of our laity to recruit outsiders for such classes, the frequent giving of non-Catholic missions, the formation of convert clubs and evidence guilds, the more widespread use of the question box, the open forum, and the carrying of the gospel to the multitudes in the parks and on the street corners by a disciplined army of lay evangelists.

All these, and other means which wrestling with the actual problem will bring into existence, must be pressed into service

[4] Mark 8:36.

in the supreme task of winning the vast white harvest of America for the Master's granary. In this apostolic ministry of winning our beloved America for Christ, not the least important factor, in the writer's judgment, is the organization of an effective lay apostolate in every parish in the land to carry the torch of Catholic truth into every highway and by-way of American life. Every stimulus beckons and every prayer leads for the speedy materialization of these measures, to realize the fervent prayer of Christ: "Other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." [5]

JOHN A. O'BRIEN.

Champaign, Illinois.

OUR LADY AS SEEN BY NEWMAN.*

I.

A NEW book on the Blessed Virgin is no novelty among Catholic writers. The devotion to our Blessed Mother has always been a theme dear to the children of the Catholic Church. Unfortunately the English tongue since the days of the Reformation has been used more to vilify her than to praise her. Commenting on Catholic England, T. Herbert Williams, writes in his work entitled *The Mother of Jesus:* "England, Christian England, Catholic England, was distinguished in Christendom by her devotion to the Mother of God. The Island was called by the name of Mary's Dowry. The shrine of Our Lady of Walsingham was celebrated on an equality with any other anywhere in Europe. The Blessed Virgin has no place in the fictitious Christianity of modern England. It is not that there is a false idea of her. She does not occur at all. The Mass is transmuted into the Communion Service; Good Friday is a general holiday; but Our Lady is exiled, from devotion, from thought, from everything. If we could bring back Mary, we should bring back all the rest. And the Virgin's honor is a virgin theme. No counter theory, no false image, a blank possibly to fill up, but a blank undeniably."

[5] John 10: 16.

* *The Mariology of Cardinal Newman,* by the Rev. Francis J. Friedel, S. M., M. A., S. T. D. Benziger Brothers: New York. Pp. xvi-392.

At least this was the condition from Reformation days to the days of Catholic Emancipation, just one hundred years ago. Then began a new study of the Catholic Church with its devotion to our Blessed Mother, and, during the Oxford movement, Newman's answer to Pusey dispelled some of the dark clouds of uncertainty and unbelief which had filled the minds of many English-speaking non-Catholics. Event followed event, and among the important ones in demanding the attention of the intellectual English-speaking peoples, was the letter sent out in 1849 by Pope Pius IX to the whole Catholic world, asking its attitude toward the Dogma of the Immaculate Conception. This challenge attracted the attention of not a few non-Catholics, and the declaration of this doctrine as a dogma of the Catholic faith, 8 December, 1854, captured the thought of the world for a time. And not the least of those who were actively engaged in discussing the opportuneness of this doctrine were the intellectual Catholics and non-Catholics of England.

Foremost among the defenders of the prerogative of the Immaculate Conception was Newman. It is to consider the growth of the devotion to the Blessed Mother in this great patristic scholar and to explain the changes which took place in his soul that Father Friedel has written his excellent volume *Mariology of Cardinal Newman*.[1] It should be in the hands of everyone who not only desires to know Cardinal Newman better, but also seeks to understand the doctrinal foundations upon which devotion to the Blessed Virgin is based.

A thorough knowledge of the Fathers and early patristic literature gave Newman a hold on the fundamental doctrines of the Christian religion. From his earliest days he had a deep love and veneration for the things that pertained to God. His deep religious nature like that of St. Thomas Aquinas was always seeking for an answer to the question, What is God? The revelation contained in the New Testament gave an answer to this question by proposing the person of Jesus Christ Himself true God and true Man. It was the further continuation of this study, especially among the early writers, that brought Newman in contact with those who rejected for one reason or other in some cases the Divinity and in some

[1] Benziger Brothers, New York, 1928.

cases the Humanity of our Divine Lord. His earnest study of the historical background on which their position rested, made him all the more intent to find wherein they erred concerning the doctrine of the Incarnation of Jesus Christ true God and true Man, so simply told in the New Testament. The study of the Fathers and their interpretation of the great fact of Christianity—the Incarnation—became an absorbing thought with him.

Would it be possible for him to pass through this maze of literature without on every side seeing the attacks that were made on the Incarnation. Not only did he see these attacks, but he became also the defender of the doctrine, and as the athlete becomes strong in contending with his adversary, so did Newman become more and more able to defend this central doctrine of Christianity and clearly define it for the world. But in the treatment of the Incarnation of which he had the most precise notion, was it possible to set aside the idea of the Mother of God? The Sacred Scripture speaks of the Mother of Jesus, Jesus was God and Mary was the Mother of God. With his logical mind he could not come to any other conclusion. But Newman as yet was not a Catholic, and despite the conclusions to which he had come from his theological and patristic learning, he was yet imbued with the prejudices of those outside the Church concerning our Blessed Mother. In a word he was plainly disturbed during this period by the veneration which Catholics paid to Mary the Mother of God.

In order to show that this veneration was false and over-emphasized, he essayed the hard task of proving that it was not part of the teaching of the early Church. He would prove this by taking down those tomes which contained the works of the early Fathers and writers of the Christian period and would show that from them could not be deduced the present-day doctrine and devotion concerning the Blessed Virgin in the Catholic Church. With an earnest desire to follow the truth wherever it led him, the author of "Lead, Kindly Light", believed firmly that the Catholic doctrine and devotion to our Blessed Mother were illogical and doctrinally and historically incorrect.

As his studies progressed he traced the foundations of our present doctrine and devotion to the earliest days of Christi-

anity. Surprised, he followed this line of thought and gave us the results of his labors in his *Development of Christian Doctrine.*

But God's ways of conveying grace are not merely by intellectual endeavors: He touches the heart as well as the mind, and this oftentimes by contact with persons whom He makes the instrument of conversion. One such person was Dr. Russell, afterward President of Maynooth College. He had been following with great interest the Oxford Movement. He had read Tract 90, so memorable and fraught with great consequences in those days of disturbances in the Anglican Church. Dr. Russell wrote to Newman concerning his views on the Real Presence and in answer Newman wrote at the end of his letter the following words: "O, that you would reform your worship, that you would disown the extreme honors paid to St. Mary and the Saints, your traditionary view of Indulgences, and the veneration paid in foreign countries to images."

Newman continued in the same trend of thought, but later as he advanced in his studies, he received a different idea of what he was prone to call Mariolatry in the Catholic Church. He went so far as to promise that if he were convinced that he had been wrong he would make a public avowal of his error (page 61). The turning point of his life was at hand. He was beginning to understand the development of Christian Doctrine.

At the beginning of 1845 the development of the "new dogmas", as he called those to which he objected in the Catholic Church, was becoming more plain to him. Already in 1843, on the Feast of the Purification of Our Blessed Lady, a beginning was made in this direction. The idea crystallized in his work entitled *Essay on Development of Christian Doctrine.* Friedel speaks as follows: "Newman's entire treatment of Mariology in his *Essay on Development* may be summed up in three points: (1) The view of the faithful concerning her is an instance of the historical argument in favor of existing developments; (2) The doctrine and devotion concerning her in the early Church are an anticipation of what is held and practised at the present day; (3) Devotion to Mary has not interfered with the worship due to God, but has really served as the bulwark of the fundamental dogmas of Christianity."

Although the *Essay on Development* gave a real foundation for devotion to the Blessed Virgin, it is the letter to Pusey that stands out as the grand survey of doctrine and devotion to Our Lady. The "kindly light" had shone upon him. It had led him into the Catholic Church. His promise to retract what he had believed to be an error of the Catholic Church was now made good. His answer to the Eirenicon of Pusey was not merely to serve his erring friend, but was to roll down the decades, even to our own days—with a music and harmony which have delighted the children of Mary. With penetration, with an earnestness and directness peculiar to him, Newman, filled with love of Our Lady, gave to the English-speaking world a treatise which has led many to a greater love of Mary and confirmed those whose love already existed. Translated into the various languages of Europe, it has been influential amongst Catholics and non-Catholics throughout the world. Even those who have studied the famous works of Passaglia and Perrone or that encyclopedic work of Bourasse containing the wonderful treatises of Malou, Gravois, Sire or again the famous collective work entitled Pareri, made up of answers of the Cardinals, Archbishops, Bishops and heads of religious congregations, to Pius IX's famous letter of 1849, go back with pleasure and profit to read and study Newman's answer to Pusey.

II.

The first three chapters of Friedel's work cover the period 1816 to 1839. Here he treats of Newman's sound belief in the Incarnation and the Communion of Saints and his relation to the Roman Catholic Church, influenced as he was by Froude and Keble. Speaking of the Immaculate Conception in this portion of his work, Friedel says: "No dogma of faith had been the object of so much bitter discussion for centuries, and still the Anglican Newman found no difficulty in admitting it twenty years before it was imposed upon Catholics as an article of faith. Basing himself upon the doctrine that Mary is God's Mother, no condition was more proper for her than that same sinlessness in which Eve came from the hands of the Creator. The Immaculate Conception imposed itself upon him as a necessary condition for Christ's coming into the world free

from sin, though, of course, the mere fact of the hypostatic union would have precluded such a possibility." From the same chapter we learn that the germ of Newman's teaching on the Second Eve may be found in these early days (before 1839). During this time Newman indicates what will be eventually the center of his Mariology. Besides the deep knowledge of the Incarnation which he had acquired, he was gradually learning the truth of the Communion of Saints, and this, in turn, led to "the belief, at a later period, in the Interessory Power of Our Lady and to the admission of Invocation."

In the fourth section of this first part the attitude of Newman toward the Catholic Church, and especially his negative attitude on devotion to the Blessed Virgin between the years 1833 and 1839, are discussed. His crux lay precisely in the inability to reconcile the veneration of the Blessed Virgin and Saints with antiquity as he understood both. In his estimation the cult to the Virgin could not be proved from antiquity. "Rome he thought had departed from primitive Christianity by practical idolatry, namely virtual worship of the Virgin and of the Saints." Idolatry, he holds, is the specific difference between Rome and Anglicanism. Speaking of Froude, Newman says "he fixed deep in me the devotion to the Blessed Virgin".

Father Friedel, in speaking of Newman as a psychologist, says: "Newman did not lose sight of the value of exteriorizing one's sentiment. He objected to the worship and veneration of images, it is true, but admitted in word and conduct that pictures, emblems, ceremonies, etc., are powerful incentives to virtue and piety." For example, he insisted on placing a picture of the Madonna in the room of his younger brother Frank, when the latter came to Oxford. To the latter's protests, the future Catholic Cardinal simply replied by vigorously denouncing the Protestants who forget the sacred words "Blessed art thou among women". Indeed such was the attitude of Protestants in England that another recent convert from Anglicanism, Father Faber, wrote at this period: "Here in England Mary is not half enough preached. Devotion to her is low and poor. It is frightened out of its wits by the sneers of heresy. It is always invoking human respect and carnal prudence, wishing to make Mary so little of a Mary, that Pro-

testants may feel at ease about her . . . Hence it is that Jesus is not loved, that heretics are not converted, that the Church is not exalted; that souls which might be saints, wither and dwindle, that the sacraments are not rightly frequented, or souls enthusiastically evangelized. Jesus is obscured because Mary is kept in the background. Thousands of souls perish because Mary is withheld from them". This same thought is again brought out by Newman himself, who speaks of this neglect of Mary in the "Pilgrim's Queen," ("desolately wandering through merry England which was once her own"), and in the *Essay on Development,* his *Sermons to Mixed Congregations* and his *Letter to Pusey,* wherein are shown that Mary is the sure safeguard of the doctrine concerning Jesus.

With this tender devotion to Our Blessed Mother deep in his soul, how Newman must have rejoiced at the proclamation of the dogma of the Immaculate Conception. With what feeling must he have thought of Keble and Froude who had sown the seeds of belief in it. How it must have pained him to find his Anglican friend Pusey attacking the dogma of the Immaculate Conception, which was "the greatest stumbling block to non-Catholics of Pusey's time"; and for this reason Pusey probably signalized it for his attacks. Very likely this attack by Pusey was a *felix culpa.* It was the occasion of bringing forth the letter to him written in 1865, which is considered a classic. The basic argument in this letter was the Second Eve, from which Newman draws as an immediate consequence the dogma of the Immaculate Conception. Although on 2 November, 1865, Newman had no intention of answering Pusey, nevertheless on 7 December of the same year his answer was finished. He stated therein that the rudimental teaching of antiquity concerning the Blessed Virgin is that she is the Second Eve, and his treatment of three of the earliest Fathers, Justin, Tertullian and Irenaeus, brings to light this same truth. "If she was the Second Eve, then like the first Eve she had to be endowed with grace, with even greater grace. As Eve was created immaculate, free from every taint of sin, one would necessarily infer that her antitype should come into the world unsullied by sin. This leads the writer to an exposition of the mystery of the Immaculate Conception, often

wholly misunderstood by Protestants, but which, on closer examination, he proves to be less difficult of comprehension than the mystery of original sin."

III.

Before leaving this first portion of Friedel's work, it seems well to give two excerpts from it referring to Newman's letter to Pusey: "I consider this little book superior to any other Mariological work with which I am acquainted, not excluding even the work of Terrien, which is designated as classical, invaluable." Summing up, he says: "Newman has acted as guide to the many that have made an attempt to delve into the early history of Marian doctrine and devotion. He has given an impetus to the study of the great Fathers in their teachings on the Blessed Virgin. His greatest merit is, perhaps, the reinsistance on the doctrine of the Spiritual Maternity of Mary, since she is the Second Eve, and the psychological investigation of devotion to Our Lady."

From the days of the Council of Ephesus Mary, *Mother of God,* has been on the lips of every Catholic. The Catholic Church in her dealing with heresies had brought to light the true doctrine concerning our Divine Lord and in so doing had placed a crown of immortal light on His Blessed Mother. Father Friedel brings out this idea, saying: "When treating of the sublime prerogative of Mary, Newman seems arrested in contemplation of 'this most highly favored, awfully gifted of the children of man'. The mere thought that she may be called the Mother of the Creator seems almost impossible to admit, though it is a necessary deduction from her title of Mother of God. Can a creature possess it? . . . Newman calls this sanctioning (by the Council of Ephesus and the Council of Chalcedon) of the Theotokos 'an addition, greater perhaps than any before or since, to the letter of the primitive faith'".

Concluding his discussion of Mary, Mother of God, Friedel writes: "After having shown what the faith of the Fathers was concerning the Mother of God, Newman remarks justly that it should cause no wonder that they should have transmuted their belief speedily into devotion. Indeed, what limit could be set to it, when once the full import of Mary's glorious title

was realized? . . . Could there be a limit this side of the infinite, since the great title of Mother of God is hers by right? . . . In fact when once the controversies concerning Christ the Son have been settled, the Fathers naturally turned their attention more to the person and office of the Blessed Mary."

IV.

When Newman wrote his *Letter to Pusey* he had no intention to attempt a systematic doctrinal explanation of Mariology, since this, in a certain way, was unnecessary for the class of people to whom he was addressing his treatise. Pusey and his followers accepted the Catholic doctrine on the Divine maternity, Mary's perpetual virginity, and her sanctity.

He took the weapon which Pusey thought most powerful out of his hands, by proving that Rome does not stand against the Fathers; that, on the contrary, the Fathers themselves testify to the present beliefs held by Roman Catholics in regard to the Blessed Mother of God. The great rudimentary teaching of antiquity concerning her, the *prima facie* view of her as Newman calls it, bears on her relation to Christ in the redemption of mankind. Now this *prima facie* view of Mary is that she is the Second Eve.

His treatment of Mary's position as Second Eve really merits the designation of "Magistrale", as given it by Terrien. In regard to Terrien, Friedel says: "The author bases his two volumes on the spiritual maternity of Mary on the principle that she is the second Eve." His basic exposition is borrowed from Newman. Mary is the second and better Eve, as taking the initial part in the world's restoration. It is at once evident from the mere Gospel narrative that Mary was not only the physical instrument of our Lord's taking flesh, but also an instrumental, responsible cause. In order to prove that the Fathers regarded Mary as something more than a physical instrument of our salvation, Newman adduces the testimony of the three Fathers, Justin, Irenaeus and Tertullian, who say in various ways what has just been stated of the resemblance between Eve and the Blessed Virgin. Newman held that her faith, obedience and virginity were "accessories" to the Incarnation and gained it as her reward.

Newman does not content himself with showing how Mary coöperated in the Incarnation and Redemption and merited this position in so far as it is possible for a creature. He points out, further, how the Fathers describe her office, and that in terms which might very readily have shocked Pusey and others had these expressions been found in later writers. Mary "blotted out" Eve's fault and brought forth the human race to salvation; by her the human race is saved; she is Eve's advocate. In this connexion, Newman makes the profound remark: "It is supposed by critics, Protestant as well as Catholic, that the Greek word for Advocate in the original was Paraclete; it should be borne in mind, then, when we are accused of giving Our Lady titles and offices of her Son, that St. Irenaeus bestows on her the special Name and Office proper to the Holy Ghost."

From her coöperation with the Redeemer Catholics have come to style Mary Co-Redemptress, an appellation against which Pusey protests, in his Eirenicon, especially as numerous bishops had used it in their replies to Pius IX. These prelates used such titles as "Companion of the Redeemer," "Co-Redemptress," "Authoress of everlasting salvation," and refer to them as "ancient", "well-known", "traditionary".

For Newman, the text of Genesis and the Apocalypse must complete each other; with the Fathers, he discourses on Mary's rôle in the conquest of Satan and in the salvation of the human race. As Eve is the mother of the living from the corporal point of view, Mary too, becomes the spiritual mother of the human race. But, says Friedel, this basis of Mary's spiritual maternity does not seem to have struck Newman with all the force that really underlies it. He laid down the principle without drawing the conclusion; it is true, he was merely developing an apologetic argument. He rather looks elsewhere for the origin of Mary's spiritual maternity by associating the words of Christ "Behold, thy Mother" to the texts of Genesis and the Apocalyse. He sees in Mary our Mother by Divine appointment, given us from the Cross. The words of Jesus on Calvary were but the explicit declaration of what had taken place more than thirty years before.

V.

The excellence of virginity was recognized by Newman at the age of fifteen. He had "the firm conviction that God called him to lead a single life". "This anticipation," he tells us, "which has held its ground almost continually ever since . . . was more or less connected in my mind with the notion that my calling in life would require such a sacrifice as celibacy involved. . . It also strengthened my feeling of separation from the visible world."

Friedel calls attention to the fact that the church of which Newman was minister in his Anglican days was dedicated to Mary the Virgin. As an Anglican he had written: "Christ came by a miracle, He came as the Son of Man, but not as the Son of sinful Adam. He had no earthly father. He abhorred to have one. . . . He was, as had been foretold, the immaculate 'seed of the woman' deriving His manhood from the substance of the Virgin Mary."

In 1924 a bitter controversy was waged in the American Episcopal branch of the Anglican Church on the Virginal Birth. It can be seen at a glance that this dispute, as well as those that have gone before, has a deeper root than the mere denial of a given mystery of faith. The Rationalists start with *a priori* principles that Christ is not God, that the Supernatural, and hence the miraculous, does not exist. Scripture is not to be explained, but explained away. For Newman, the authority of Matthew is sufficient to demonstrate the meaning of Isaias's prophecy. Scripture for him was the highest authority while he was an Anglican, and here he found an explicit interpretation of a text that offered difficulties for others. Newman emphasizes the propriety of the miraculous conception of Christ, as becoming the holiness and purity of God. By one man sin entered into the world, and not a human being comes into existence without the taint of original sin upon him. Two exceptions alone are to be found: Jesus, and Mary for the sake of Jesus.

VI.

The dogma of the Immaculate Conception presents no difficulty to Newman. But, as Friedel writes, "among all the doctrines defined by the Church, hardly one caused such a stir

in non-Catholic circles as did that of the Immaculate Conception." The reason given by Friedel is persuasive. He says: "The honor of the Blessed Virgin was in question, and hence they who had practically ceased to venerate the Incarnate Word could not endure any additional glory for His Mother."

As for Newman, Friedel writes, that "even in his Anglican days, he never had any doubt about the doctrine, once he had been imbued with that strong tender devotion to Our Lady which took root in him when he abandoned Liberalism." "For Newman the doctrine intimately harmonizes with the circle of recognized dogmatic truths into which it had been received. There should be no intellectual difficulties for Catholics on this score. The doctrine was defined precisely because Catholics believed and held it, and when it was promulgated it was acclaimed with universal enthusiasm."

There were, however, some shining lights in the Church who in the past seemed to scruple on the point. The opposition of a St. Bernard or a St. Thomas, if it may be termed such, was rather due to a misunderstanding of the significance of the dogma as it is held to-day. In Newman's view, their difficulty was rather a matter of "words, ideas, and arguments. He asserts also that they took the terms as referring to Our Lady's mother, namely, that she virginally conceived the Blessed Virgin. It was necessary, first, to define the terms in which the doctrine was to be expressed, and then it would be found that those who seemingly opposed it would have become ardent proponents of the belief.

Friedel seems to be fully aware of the depth beyond all understanding of the wonderful prerogative of Mary, when he writes: "The Immaculate Conception remains a mystery and consequently no argument that may be adduced for it is apodictic. The Bull of proclamation brings out in strong relief the parallel of Eve and the Blessed Virgin. The final proof of the doctrine, however, rests with the authority of the Church, which defines that the truth has been revealed by God."

In his chapter on the Assumption, Father Friedel recurs to Newman. "Adam and Eve had both been created upright and sinless; had they been faithful to God's command, they would have been immortal *in spite of the corruptibility of their bodies.* Only when they had sinned did their bodies follow the ordinary law of their *corruptible nature.*"

As in former chapters, so in the last two: "Intercessory Power of the Blessed Virgin" and "Devotion to the Blessed Virgin", Friedel's personal thoughts and personal research work alternately with Newman's teachings. The latter's views are always clearly demonstrated and the quotations from his works are well chosen. The conclusion (pages 384 to 389) begins with the following sentence, with which we may close our review of Newman's doctrine as presented by his excellent interpreter: "Newman was solidly grounded in the dogmatic principle which gave him a firm grasp of the Incarnation as the standing or falling principle of a Church."

B. A. McKENNA.

Washington, D. C.

THE ARCHBISHOP'S POCKETBOOK.

RELIGION AND RELIGIOUS.

DIOCESAN accounts and the financial administration of the cathedral parish were kept strictly separate from the Archbishop's personal and private expenditures, which were drawn in the main from his cathedraticum. The pertinent bank deposits were regularly converted into cash, over which Tom Burns still kept the vicarious guardianship. He soon learnt to know the ways of his new chief touching monetary needs and disbursements, and Tom humored His Grace accordingly.

Tramps had not the same facility of getting into the graces of the Archbishop as they had formerly with his predecessor. They thought him rather close-fisted, as he usually answered all approaches for help by referring them to the charitable institutions whose professional methods were, in his eyes, the best safeguard against abuses and misplaced efforts of benevolence.

A fact which soon became well known, was that His Grace kept a list of the local sick poor, gathered from the clergy notebook at the cathedral, and from members of a society who made it their business to relieve want and suffering. He possessed a large measure of that priestly instinct which seeks out bodily misery, and the particular kinds of distress apt to escape the public notice of hospital authorities and kindred institutions. He would make inquiry rather than wait for appeal from those who might be in need.

Gradually Tom Burns became thus a confidential agent of the new Archbishop, paying rents regularly of destitute homes, sending food and raiment to tenement rooms, creating opportunities of light work for heads of families and their dependents. He would minister to folk in delicate health, employing crippled and otherwise helpless people under one pretext or another of their being needed and useful.

Hitherto the archiepiscopal pocket-book, on which Tom felt it his vocation to keep a vigilant eye, had served in the main to guide its real owner in the conduct of diocesan affairs. It contained of course money for the necessary personal disbursements; but besides this it had been the receptacle for various notes and documents which were to direct the chief executive and incidental lawmaker of the diocese in his transactions with his clergy and the dependent institutions over which they kept watch.

This process was now being reversed, and the pocket-book became the official indicator, to the Vicar and his chief executive, of what His Grace wished to have done for the benefit of his various charges.

"The late Provincial Synod," the Archbishop said, "as shown in the Constitutions, now in the hands of our priests and heads of religious houses, has done admirable work in organization. While I feel the responsibility of guarding the conscientious carrying out of the same, as opportunity allows, especially in the canonical visitations, I am satisfied that things are going on fairly well."

Such was the comment of the Archbishop when the Vicar General suggested certain measures on the old lines of pastoral control by the Ordinary.

To which Father Martin replied with modest reserve, that new brooms sweep clean, and that the last retreat of the clergy had done much to make the importance of the new legislation felt on the part of the diocesan clergy. His Grace continued:

"The seminary and the schools are the subject I have most at heart at present, and your counsel will help me to avoid mistakes, as I am to feel my way in dealing with those of whose dispositions I know as yet but little beyond the externals. These are sometimes deceptive."

Our Vicar, Father Martin, while anxious to be relieved of his responsible charge, felt that it would be unjust to the new Ordinary if he were to withdraw from present duties and yield to the natural desire for rest. Accordingly he resolved heartily to coöperate with the measures proposed by the Archbishop to place the diocesan institutions, for the most part in the hands of religious, on a solid basis of efficiency, from the spiritual as well as the temporal point of view.

What had given occasion and emphasis to this particular effort, to look into the inner workings and management of the houses under control of canonical rule and vows, was the formal declaration of a local superior in claiming independence for his community from the diocesan regulations on the ground of the institute having been approved by Rome.

Just at this time complaints had come to the Ordinary about one of the religious confessors. Although he was a young man, of very limited experience, he had voiced his disapproval of certain rules of the institute of which he had been named spiritual director. He objected to any distinction being made in the habit worn by lay sisters and choir sisters. Both of these classes of the sisterhood, he argued, should be on the exact same level of religious dignity.

His criticism had made havoc in the confessional and also interfered with the ultimate admission of candidates who had applied for membership in a community having the two classes. Young girls who had spent some time as domestics before following the call to religion, were advised to apply for the habit of a choir nun on the ground that they could teach as well as some other members so distinguished. The young ghostly father had quoted his own order, in which lay brothers wear the same simple habit as the members in priestly orders, including the Father General at Rome, who was known to be as great as the Pope himself, though as humble as the least of his subjects. "What is good enough for our Order with its scholars and saints ought to be good enough for Mother Bossitall who says her office in Latin without understanding a word of Cicero or Virgil."

It was not very long before the Archbishop became aware of Father Bruskens, who continued a member of the Archdiocesan Board of Consultors. When the subject of scholastic

examinations was being discussed in the periodical meetings at the cathedral, the old priest put in a word for the Brothers. It immediately caught the attention of His Grace, who began to inquire further into the Dutch priest's opinion about the efficiency of the active congregations of male lay teachers in the diocese.

"They deserve the greatest possible credit and aid from the clergy in their difficult task of maintaining authority in the schools and with the parents," said Father Bruskens. "We should have more of them and they should have the chief charge of our boys, at least those above the age of twelve."

Here a word was put in by one of the consultors whose school for boys and girls was managed by Sisters with an excellent reputation for efficiency in their domain.

"That's the trouble with them. They are too efficient and it reacts on the ambition of the members. The old adage *in medio stat virtus* is set aside amid the natural desire for advancement. This, while seemingly a gain, is calculated to destroy any movement for good. Mediocrity is a virtue which few women can bear unless under the yoke of men's superior strength, as in marriage. The native enthusiasm, the desire to benefit, the admiration for what is true, good and beautiful, as the ultimate aim of all true education, make a woman overleap the bounds, where a man's indolence makes him halt and calculate. Hence women ordinarily achieve by the instincts of their nature results which a man with his mathematical head-machine alone cannot reach. But this has its limits."

As the priests listened, the speaker, who was something of a scholar himself, thus encouraged kept on, pointing out that the tendency to send women to study pedagogy at the State universities, while it might produce certain benefits by the increased knowledge of individual school sisters, carried with it a hidden danger, inasmuch as it confounded science with wisdom, a gift of the Holy Ghost, and a cardinal virtue. He wound up:

"The prudent woman praised in the Bible is the thoughtful fosterer of the arts of peace, not the paragon of learning who got her first lesson of the knowledge of good and evil from a smart but devilish professor."

"You must not be too hard on the good nuns, Father," replied His Grace. "They also need our encouragement; though I believe there is truth in what you have just said. But we shall be able, I think, to manage these good women, who are bent on holiness."

"Some of them need a curb, Your Grace", one of the priests present interposed. "They take all the money out of my parish for the building of their new convent. And before they have finished with one job they start another. The rich people for miles around have a sort of affiliated membership in the order, through their wives, and the men from whom I have to solicit help for my parochial residence, which is badly needed, tell me that their surplus is mortgaged to pay off the debt of the holy nuns. It's a shame and a disgrace—but what can a pastor do?"

"Smile and bear it!" said the prelate. "Let us however return to our topic of the brothers. We shall have to find some method by which to encourage vocations for their ranks, both those who teach our schools and the lay members generally."

Quite unexpectedly the turn of discussion shifted to the relative merits of leading religious congregations of men in the diocese. The medieval tradition which attached the title of "conversi" to laymen who entered the protecting retirement of the cloister as a refuge from the struggles in the world, has in a manner clung to the vocation of uneducated persons or, as the Cluniac rule has it, of "illiterati" who, while they take vows, do not enjoy the rights of active or passive vote in the order. Hence if a boy indicates intellectual talent he is forthwith marked for the priestly calling and consequently even regulars admitting clerics are apt to ignore superior gifts of mind as demanded from the *conversi* who minister in the sanctuary and the service departments.

Yet the aim at religious perfection by which a candidate offers himself unreservedly to God as an instrument of Christ's charity essentially includes service of our neighbor with all the means which God places at our disposal.

In dwelling on this point the Archbishop spoke of the impressions made on him while at Rome in years gone by. On frequent occasions which brought him to the office of a well known periodical in the Via Rippetta, he met a brother of the

Order, whose countenance and whole bearing from the very first made upon him the impression of a man not only of prayer and holy living, but of deep spiritual insight. Speaking of this brother to one of the Jesuit Fathers conducting the magazine, the latter assured him that this brother had more to do with the successful management of the periodical than any priest in the house, notwithstanding the fact that some of the finest intellects in the Order were active in its conduct.

"It is not," said the priest, "his prayers that help the publication so much as his life, which acts on the members around him like a continuous vision of the Christ, who is our chief study."

At this one of the party uttered some half-hearted praise of the Society. It was known to the rest that his parish bordered on that of the religious, and that he had to regulate the devotional services and preaching in his church to compete with his neighbors.

"I suppose they poach on your preserves successfully, which is a sure sign of their superiority to mere seculars, even if they are as pious as Father Bruskens or yourself", suggested the Archbishop.

The dig did not escape our Dutch friend.

"Superiority?" he blurted out. "Well, I am not a paragon of parochial virtues to dispute the fact. You have no doubt sufficient experience to make a wholesale statement implying that a religious is a better man than a secular."

"Why, Father Bruskens, you cannot gainsay the fact that they—the religious—are better men, since they make a special profession of priestly perfection which we, only bishops excepted, don't do," was the sly remark of the Archbishop.

"To profess is not the same as to do," grunted the other.

"Take care, Father," rejoined His Grace, "you are treading on thin ice. If your speech should come to the ears of one of those holy sons of the black Pope, no amount of explanation from His Grace to show that you are the good man we all know you to be, will save your neck from the Inquisition."

"What I say I mean," was the deliberate reply from Father Bruskens. "There are sons of St. Ignatius whom I have known intimately, than whom there are no better men or priests to-day on earth. But there are different kinds for whose sanctity I would not give a fig more than for my own."

Here Father Martin interposed to pour oil upon the troubled waters.

"You need not fear any persecution from the sons of St. Ignatius. They like to be abused. It was one of the chief maxims inculcated by their holy founder, that the Society would thrive the more its members were persecuted."

But since all the members of the Archbishop's Board happened to be secular priests, one of them ventured to give expression to the dormant curiosity as to the sentiments of His Grace on the subject, by asking:

"What is the Archbishop's opinion about the superior sanctity of the holy fathers who make profession of the evangelical counsels?"

After a brief pause, in which the prelate seemed to hesitate whether the subject should be further kept alive or not under the circumstances, he said quite deliberately:

"Setting aside all personal reference, for it is not meet that we judge any man, Father Bruskens is surely right when he speaks of differences among clerics who make profession of following the evangelical counsels. This is simply repeating the adage that the cowl itself does not make the monk. Common sense, in which we share, attributes the holiness of a saintly founder to the members who wear his habit, unless they flagrantly violate the perfection which the dress indicates. A providential grace attaches to the representatives of order in the religious as in the civil life. The guardians of peace in the secular world are obeyed and respected by reason of their uniform and independently of individual perfection. Whereas human weakness clings to all classes of men, those who wear the uniform have the advantage of thereby covering a few infirmities. Seculars are more exposed, and get proportionately credit for a multitude of infirmities."

Someone here made the facetious remark that seculars are all under one bushel, hiding their light, whereas, according to Your Grace, there are different classes of religious who may all wear the same habit.

But the hour of the conference was drawing to a close, and ignoring for the moment the above interruption, the Archbishop proposed to close by stating that he would resume the proposal of special efforts in favor of the Brotherhoods at the

next meeting of the Consultors, Just before adjourning, however, as though he feared to have given offence, he reverted to the above inquiring remark, saying that the aim at perfection was a duty which devolved upon all Christians. The means only differed to suit the mental and physical consitution of individual souls. There are ways direct, and others round about; the end of all is union with God. As to professed religious, they were like separate groups of pilgrims who tended heavenward. He went on to illustrate his meaning in a general way.

There are men who, attracted by a vision, give themselves unreservedly to following the founder of the particular religious community to which they are called. With them everything yields to the impulse thus created and by which all their aspirations are absorbed, so that they readily make a sacrifice of their "ego" and every outward earthly interest. These persons gradually attain to a state of self-annihilation which opens the process of a new creation by which they become part of the Order, much as a star takes its place in the heavenly constellation. Such are the religious who make up the staff of an army organized and led on by Saints like Benedict, Francis, Dominic, Ignatius, and the host of other religious founders who are the glory of the Catholic Church.

Alongside these is a second class of regulars who follow a holy rule which is to them a crutch or staff serving the pilgrim in his upward journey. They rise or they fall, as is the fashion with travelers on a hard road. Whatever happens to them for better or for worse, they make the Order responsible alike for success and for failure. If they stumble, it is the staff or the crutch which is to blame, although they would not and could not be without its support. If they lose anything or spoil their outfit, the Order makes it up to them. If they find or gain anything, they put it in their sack without scruple, as going to the community and thus avoiding the apparent violation of holy poverty. And as the pocket of the Order is very deep, and the needs of its members continue endlessly until Judgment Day, there can be no twinge of conscience in getting all you can for one's Order.

A third class of heroes who wear the holy habit is that of the legion of honor. They are particular about names—that

is, their legitimate baptismal heirloom. Having the official abbreviation, like an M. P. or an R. A. after it, communicates the honored badge with its privileges to the humble member who signs himself in full. The custom of marking the products of genius, in letters and art, is of course quite a proper means of preserving values from plagiarism. As such it has the sanction of men and women who were truly humble and who used their name as a sort of passport in a world of counterfeits. The abuse, if such it can be called, lies in the emphasis put upon the sound and signature by those who love to hear the music of greatness under their patronymic. It is a sort of pride that allows itself to be made a virtue by being stamped with the initials of a respectable society.

A clerical habit will thus cover certain important differences. They may be likened to a mode of floating toward heaven on the waves of religious observance, or again to the struggler who rises with the aid of a crutch, in the shoes of a saintly founder with added pocket-book, or thirdly to a heavenward passenger who allows himself to be carried in a coach bearing the title of the commonwealth approved by the authority of the Church. In all we have the aim at perfection.

As for seculars, they must make up for the lack of vision, crutch or carriage by allowing themselves to be lifted heavenward by the gratitude of the faithful whom they serve, and the grace of the Divine Master who meets them with St. Peter on the Appian Way. They will find their helps, too, like Moses, in brethren who uphold their arms at prayer on the Mount. Such were the priests and pastors of souls before the days of St. Augustine down to our own Jean Baptiste Marie Vianney.

Analecta

ACTA PII PP. XI.

Apostolic Constitution

on promoting with daily increasing fervor the liturgy, gregorian chant, and sacred music.

Since the Church has received from Christ its Founder the office of guarding the sanctity of divine worship, surely it has the right, without detriment of course to the substance of the Holy Sacrifice and the Sacraments, to ordain such things as ceremonies, rites, formulae, prayers, and singing, in order the better to direct that august and public service, properly called Liturgy,—a sacred function, as it were, par excellence. And liturgy is certainly a sacred thing; for by it we are elevated to God and joined with Him; by it we give testimony of our faith and bind ourselves to Him in most solemn homage for benefits and assistance received, of which we are constantly in need. Hence there is a kind of intimate relationship between dogma and sacred liturgy, and likewise between Christian worship and the sanctification of souls. For this reason Celestine I decreed that a canon of faith is expressed in observing the formulae of the liturgy; for he says: "Let the law of supplication confirm the law of believing. For when the bishops of the faithful perform the office entrusted to them, they plead the cause of the human race before God's clemency, and with the entire Church groaning with them they beseech and pray."[1]

[1] *Epist. ad episcopos Galliarum, Patrol. Lat.*, L. 535.

These general supplications, in the beginning called the "work of God," and then the "divine office," a debt as it were to be paid daily to God, were at one time made both day and night, in the presence of great bodies of the faithful. And it is remarkable how much from earliest times those noble songs which adorned the sacred prayers and liturgical practice contributed to fostering piety among the people. For especially in the ancient basilicas, where bishop, clergy, and people joined alternately in singing the divine praises, liturgical chants were of no little avail, as history records, in winning a great many of the barbarians to Christian worship and civilization. In the Christian temples the opponents of Catholicity learned more deeply the dogma of the communion of saints; wherefore the Emperor Valens, an Arian, before the majesty of the divine mystery as performed by St. Basil, was seized with strange stupor and fainted; and at Milan St. Ambrose was charged by heretics with charming the multitudes by his liturgical chants; and Augustine, greatly impressed by these, decided to embrace the faith of Christ. Later on, into the churches, where almost all the citizens formed themselves into a great choir, came artisans, builders, sculptors, and even students of letters who were imbued through the liturgy with that knowledge of theological matters, which to-day shines forth so clearly and which we admire in those remarkable monuments of the Middle Ages.

From this it may be understood why the Roman Pontiffs have exhibited so much solicitude in keeping and preserving the liturgy; and, just as they were most careful to express dogma in fitting language, so have they been zealous in formulating the laws of sacred liturgy, and in guarding and keeping it from any contamination. Likewise it is clear why the Holy Fathers commented upon sacred liturgy (or the law of supplication) in speech and writing; and why the Council of Trent decreed that it should be discussed and explained to the Christian people.

Now as regards our own times. Pius X, twenty-five years ago, in promulgating the regulations of his *Motu Proprio* which pertains to Gregorian chant and sacred music, primarily had it in mind to stimulate and foster the Christian spirit among the people by prudently removing those things which were dishonoring the sanctity and majesty of the temple of God. The faithful gather at sacred shrines that they may draw piety

thence, from its chief source, as it were, by actually participating in the venerated mysteries of the Church and in her public and solemn prayers. It is thus of great importance that whatever enhancement is given to the liturgy should be controlled by certain norms and precepts of the Church, so that the arts truly, as they should, like most noble handmaids, may serve divine worship; and this indeed will by no means redound to the detriment but rather to the greater dignity and splendor of the arts themselves, as employed in holy places. And this certainly to a remarkable degree has been effected in sacred music; for wherever those regulations have been put into practice diligently, not only have the beauties of a rare art begun to revive, but also religious spirit has begun to flourish widely; because the Christian people, imbued more deeply with the meaning of the liturgy, have also become accustomed to participate more zealously in the service of the Holy Eucharist, in sacred psalmody, and in public prayers. This We ourselves experienced with pleasure when, in the first year of Our Pontificate, a great choir of the clergy from all nations ennobled with Gregorian chant the solemn liturgy which We celebrated in the Vatican Basilica.

It is greatly to be deplored, however, that in certain places these wise laws have not been observed. On this account the desired fruits have not been obtained. We are well aware that some have stated repeatedly that they are not bound by these laws which were so solemnly promulgated, and that others at first indeed obeyed them, but gradually came to adopt that form of music which should be kept entirely out of the temples of God. In certain places, indeed, especially when secular festivities are being held in honor of centenaries of illustrious musicians, a pretext is found for performing in the temple of God certain compositions which, although excellent in themselves, ought never to be performed in church, because they are not in keeping with the sanctity of the sacred place and of the liturgy.

However, in order that the clergy and the people may obey more religiously the laws and regulations which should be preserved holily and inviolately in the universal Church, We have decided to add a few things here which We have learned from the experience of the past twenty-five years. We do this all the

more gladly because in this year is celebrated not only the twenty-fifth anniversary of the restoration of sacred music, as already mentioned, but also the memory of that famous monk, Guido of Arezzo, who, when about nine hundred years ago, he had come to Rome, at the order of the Pope, introduced that ingenious invention of his whereby the ancient liturgical chants were more easily published and, in the service and glory of the Church and of the art itself, preserved for posterity. In the shrine of the Lateran, where formerly St. Gregory the Great, after collecting, arranging and increasing the thesaurus of sacred monody—an inheritance and monument of the fathers—had so wisely established that most celebrated *Schola* to perpetuate the true interpretation of liturgical chants, the monk Guido made a trial of his marvelous invention in the presence of the clergy of Rome and the Supreme Pontiff. The latter, highly approving the work and promoting it by deserved praise, brought it about that this innovation was gradually spread far and wide. This form of musical art in general received thus a great impetus.

Therefore, to all Bishops and Ordinaries, who indeed, since they are the custodians of the liturgy, should have concern for the sacred arts in our churches, We wish here to make some recommendations, in response to the desires that have come to us from so many musical congresses and especially from the rather recent convention, held at Rome, and from not a few holy pastors and most zealous promoters of this subject, all of whom We here honor with merited praise; and We order that these recommendations, as expressed below, be carried into effect by more efficacious ways and means.

I. Whoever desire to enter the priesthood, not only in seminaries but also in houses of religious, should from childhood be trained in Gregorian chant and sacred music, because at that age they learn more easily those things which pertain to melody, modulations and intervals, and they can the more easily eradicate, or at least correct, faults of voice, if they have them; from which later on, when more advanced in years, they cannot be fully cured. In the lowest classes (elementary grades) instruction in chant and music should be begun, and it should be continued in the higher schools and colleges. Thus, those who are to take holy orders, since they will have become gradually

trained in chant, will unconsciously, as it were, in their course of theological studies, and truly without effort and difficulty be prepared for training in that higher discipline which may quite justly be called the "esthetic" of Gregorian melody and of the art of music, of polyphony and organ, and whatever else in music it is proper for the clergy to know.

II. In seminaries and other houses of study, therefore, let there be, for the due training of ecclesiastics, brief but frequent and almost daily reading and practice in Gregorian chant and sacred music. If this be carried out in the spirit of the liturgy, it will be a solace rather than a burden to the minds of the pupils after the study of more difficult subjects. A broader and fuller training of the clergy in liturgical music will certainly have this result—that the divine office, which is a part and an important part of divine worship, will be restored to its pristine dignity and splendor; and likewise that schools and choirs of musicians, as they are called, will be brought up to their former renown.

III. Whoever directs and superintends public services in basilicas, in cathedrals, in collegiate churches and in chapels of religious, shall make effort to have the divine office duly restored—that is, according to the regulations of the Church. This does not mean that which regards the general precept of carrying out the divine office *digne, attente,* and *devote,* but also whatever pertains to the art of singing; for in psalmody, attention must be paid to the modes indicated with their correct mediant and final cadences, a proper pause at the asterisk and finally a perfect unison in the rendition of the verses of the psalms and strophes of the hymns. If this should be well carried out, with all singing the psalms properly, it would give evidence of the marvelous unity of their minds in adoring God. Then, in the moderated alternation of the two parts of the chorus, they would seem to emulate that eternal praise of the Seraphim, who cry out one to the other: "*Sanctus, Sanctus, Sanctus.*"

IV. So that no one may henceforth seek easy excuses to consider himself exempt from the duty of obeying the laws of the Church, let all orders of canonical persons, and religious communities likewise, discuss these matters at regular meetings; and just as formerly there was a *cantor* or choir director, so

henceforth in the choirs of canonical persons and religious, let some trained person be selected, not only to see that the norms of the liturgy and choral chant be put into practice, but also to correct the faults of individuals or of the whole choir. In this matter it must not be overlooked that in accordance with the old and constant teaching of the Church and in accordance with the capitular constitutions themselves, which are still in force, all who are bound to the choral office should be duly familiar with at least Gregorian chant. But the Gregorian chant to be employed in all the churches of all orders is that which, restored according to the evidence of the old manuscripts, has already been published by the Church in the authentic edition of the Vatican press.

V. We wish here also to recommend the *capellae musicorum* (choirs) to all concerned, inasmuch as those which in the course of time have been substituted for the ancient *scholae,* were established in the basilicas and in the larger Christian temples especially to execute polyphonic music. Indeed respecting this matter, sacred polyphonic music ought to be given second place, after Gregorian chant; and on this account We strongly desire that *capellae* (choirs) of this kind, just as they flourished from the fourteenth to the sixteenth century, be renewed today and revived in those places where the frequency and extent of divine worship demand a larger number of singers and a better selection of them.

VI. *Scholae puerorum* (schools of boys) should be established not only at the larger Christian temples and cathedrals, but also at smaller and parish churches; moreover, boys should be trained to sing by the choirmasters that their voices, according to the old custom of the Church, may join with the choirs of men, especially when in polyphonic music, as in former times, they are to be employed as the treble voices, which used to be called *cantus.* From the number of these, especially in the sixteenth century, as it has been seen, very skilled masters of polyphonic music came forth, among whom easily the foremost of all was the famous John Peter Aloysius of Praeneste (Palestrina).

VII. As we have learned that attempts are being made in different places to resume a sort of music which in no way befits sacred offices, particularly on account of the too free use

of instruments, We hereby publicly declare that chant combined with orchestra is by no means considered by the Church as the more perfect form of music and more suited to sacred matters; for it is proper that the voice itself rather than instruments should be heard in churches; that is, the voice of the clergy, the singers, and the people. It must not be thought, however, that the Church is opposed to the growth of the art of music because it prefers the human voice to any instrument. No instrument, however excellent and perfect, can surpass the human voice in expressing the feelings of the soul, especially at the moment when the soul employs it in prayer and praise to Almighty God.

VIII. There is one musical instrument which belongs in a church. It has come down to us from our ancestors—the organ. On account of its grandeur and majesty it is considered worthy to be combined with liturgical rites, whether as accompanying the chant or, when the choir is silent, it elicits the sweetest harmonies, in accordance with set rules. But in this also, the blending of the sacred and the profane must be avoided. Not only organ-makers but also certain directors now indulge in the monstrosities of the latest music to the point where this marvelous instrument has been diverted from the end for which it is destined. As regards the norms of liturgy, We ourselves desire that whatever pertains to the organ should always receive encouragement. But We cannot refrain from complaining that, just as formerly by reason of styles of music which the Church properly prohibited, so to-day because of quite recent forms of music, there is a temptation to drag a profane spirit into the Christian temple. If these styles should show signs of steady growth, the Church would be obliged to condemn them altogether. Let those harmonies of the organ alone resound in our churches which recall the majesty of the place and are true to the sanctity of the rites; for in this way not only the art of the organ-builders but that of the musicians who play on the instrument will revive to the benefit of sacred liturgy.

IX. In order that the faithful may participate more actively in divine worship, Gregorian chant in that which pertains to the people should be restored to their use. It is quite necessary that the faithful, not as visitors or mute spectators, but as

worshipers thoroughly imbued with the beauty of the liturgy, should take part in the sacred ceremonies—even on occasions when celebrations and processions are being held, with a long line of clergy and sodalists—so that they may alternate in singing with the priest or the *scholae,* according to prescribed norms; in this happy event, we should not find the people making no response, or only a murmur, to the public prayers of the liturgy in the vernacular.

X. The efforts of the clergy should be exerted to this end. Bishops, of course, and local Ordinaries should lead the way, that they may themselves, or through others who are trained specially for it, care for the liturgical and musical instruction of the people, since it is so much connected with Christian doctrine. This will be more easily accomplished by instruction in liturgical chant, especially at school, in the pious sodalities, and other societies. Moreover, the communities of religious, of sisters and of pious women, should be alert to attain this end in the various institutions which have been entrusted to them for education and instruction. We are confident, too, that much aid in this matter will come from societies which in certain places are working under ecclesiastical authorities to restore sacred music according to the laws of the Church.

XI. To accomplish all these things, for which We hope, there is great need of a large number of skilled masters. In this respect, We have assigned due praise to certain schools and institutions founded here and there throughout the Catholic world. By carefully imparting knowledge of this kind they are training most capable instructors. But it gives us special pleasure to mention and praise in this place the Pontifical School for the better teaching of sacred music, which was founded in the City in 1910 by Pius X. This School, which our predecessor Benedict XV later on zealously promoted and granted a new home, We also consider with special favor, seeing that it was bequeathed to us by two Popes, a precious inheritance. On this account We desire to commend it in a particular manner to all Ordinaries.

Surely We are well aware of the zeal and labor demanded by all these matters which We have just ordained. Yet who does not know how many works and how very artistically accomp-

lished, our ancestors, undeterred by difficulties, have handed down to us, because they were imbued with the zeal of piety and the spirit of the liturgy? And it is not to be wondered at, for whatever proceeds from the interior life which the Church lives, transcends the most perfect things of this world. Let the difficulties of this most holy undertaking stir and rouse, and in no wise weaken, the spirits of the Bishops of the Church, all of whom by harmoniously and constantly obeying Our wish will accomplish a work for the Supreme Bishop, most worthy of their episcopal office.

These things We proclaim, declare, and ordain, resolving that this Apostolic Constitution is and shall be firm, strong, and efficacious, and that it receive and have its full and complete effects, with no one whomsover standing in opposition. Therefore let no one be permitted to infringe on this Constitution promulgated by Us or with rash daring oppose the same.

Given at Rome at Saint Peter's on the fifteenth anniversary of Our priesthood, on the twentieth day of the month of December in the year 1928, the seventh of Our Pontificate.

PIUS PP. XI.

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

3 August, 1928: The Right Rev. Matthew P. O'Brien, of the archdiocese of Cincinnati, Domestic Prelate of His Holiness.

28 September: The Right Rev. Monsignors John E. McGuirk and John S. Hannan, of the diocese of Columbus, Domestic Prelates of His Holiness.

15 December: The Right Rev. Monsignor Bernard Henry Diamond, of the diocese of Dallas, Protonotary Apostolic *ad instar participantium.*

The Right Rev. Monsignor Robert M. Nolan, of the same diocese, Domestic Prelate of His Holiness.

10 January, 1929: The Right Rev. Monsignor Leonard M. Forristal, of the diocese of London, Domestic Prelate of His Holiness.

15 January: The Right Rev. Monsignor John Quillinan, of the diocese of Fargo, Domestic Prelate of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

APOSTOLIC CONSTITUTION ON LITURGY, GREGORIAN CHANT AND SACRED MUSIC.

On 20 December, 1928, Pope Pius XI published the Apostolic Constitution, *Divini cultus sanctitatem,* dealing with liturgy and liturgical music. The year 1928 marked the twenty-fifth anniversary of the *Motu Proprio* of Pius X on Sacred Music as well as the ninth century of an event of great importance in the musical world—the call of the Benedictine monk Guido of Arezzo (995-1050) to Rome by Pope John XIX. Guido was summoned to Rome to demonstrate his system which contained great innovations to make the reading of chant easy.

Pope Pius XI in issuing this Constitution *Divini cultus sanctitatem* wishes to impress upon the whole Church the importance of the liturgy and liturgical music in divine worship. By making this document a Constitution he gives it a more permanent and general character. In solemn form, it is addressed to the Church with the intention of permanently binding all to observe what it commands, as well as what is contained in all former legislation on the subject, especially in the Motu Proprio of Pope Pius X. "These things," it reads, "We proclaim, declare, and ordain, resolving that this Apostolic Constitution is and will be firm, strong, and efficacious, and that it receive and have its full and complete effects, with no one whomsoever standing in opposition. Let no one, then, be permitted to infringe on this Constitution promulgated by Us or with rash daring oppose the same."

The Constitution is therefore binding on all—clergy and laity.

Its complete observance will depend upon bishops, pastors, superiors of seminaries and religious houses and teachers in our schools and colleges. With coöperation on the part of these, the task becomes an easy one in this country.

What is not sacred and liturgical, not art, not Catholic, can easily be prohibited and banished from the Church of God. Thus spoke Pope John XXII (1316-1334) in his Constitution on the same subject. Pope Alexander VII in his Constitution of 1657 said, "Cast out from our churches and chapels all that is frivolous, and especially musical compositions that are indecorous and not in conformity with ecclesiastical rites, and which offend the Divine Majesty, scandalize the faithful, and impede devotion and prevent uplifting of the heart to things divine."

Wherein lies the difficulty in abstaining from music that is in no way proper to the liturgy? Once this frivolous music disappears from our church services, let it be replaced by the chant and music proper to the liturgy. Therein lies the difficulty.

The chant and the polyphonic music recommended by Pope Pius XI were not in the past taught to the clergy. The few so-called classes in Gregorian chant and liturgical music were not conducive to a knowledge of these branches and less to an appreciation of them. Pope Pius X, knowing the importance of a thorough study of the chant in the seminaries, said, "In theological seminaries and ecclesiastical institutions let the traditional Gregorian chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let superiors be liberal of encouragement and praise toward their young subjects."

In this Constitution Pope Pius XI ordains that instruction in liturgical music shall commence in the earliest years of schooling and be continued in colleges and seminaries. The lessons and training are to be given daily, if possible.

As the reform of our liturgical music depends upon this training, there is vital need of efficient teachers and, what is more important, a clergy not ignorant of the esthetic side of this sacred art. "Positive, energetic and enlightened action on the part of the clergy, both secular and regular, is required to attain the reform."

Seminarians entering the major seminary should possess at least a knowledge of the rudiments of music and the chant and a keen appreciation of that art.

* * *

Our readers will learn with great interest that already a most generous and practical response has been made to the Constitution of Pope Pius XI by the Catholic University of America, where a School of Liturgical Music has been founded. The sole object of this School is education in Gregorian Chant and Classic Polyphony and other closely allied branches of Sacred Music.

The purpose of the School is:

I. Promotion of a uniform system of music in all our schools.

II. Teaching of Gregorian Chant according to Gregorian traditions and restoration of its use to the people at all liturgical functions. The School follows Solesmes in all its teaching.

III. Instruction in Polyphonic Music, especially that of Palestrina, "which agrees admirably with Gregorian Chant, the supreme model of all Sacred Music, and hence it has been found worthy of a place side by side with Gregorian Chant."

IV. Training of organists, choir directors, and teachers of music in liturgical music.

RIGHT TO BAPTIZE SOLEMNLY CHILDREN BORN IN HOSPITALS.

Qu. It is becoming more and more frequent that upon the advice of their physicians expectant mothers betake themselves to hospitals for confinement. The parents then wish the child to be baptized immediately, in the first few days of its life. Who has the right to baptize such a child—the pastor of the parents, or the pastor of the place where the hospital is situated? Canon law states that the pastor of the parents may not solemnly baptize the child in the parish of another without the latter's permission. At the same time Canon law says that the parents, and hence the child, are his subjects so long as they have not affiliated themselves with another parish or have a quasi-domicile there. They are neither "vagi" nor "peregrini". It is simply a case of the physician or also the family wishing the delivery in the hospital.

What about the entry in the baptismal record? Where is it to be made in a case of this kind?

Resp. The desire of the parents to have their new-born child baptized "immediately, in the first few days of its life" is but proper. That the mother in a case like the present one is not a "vaga" is true; for she retains her domicile or quasi-domicile. But it is not correct to say that she is not a "pere-

grina"; for in the supposition that the hospital is outside her proper parish she is away from her domicile or quasi-domicile, without, however, having given up either (canon 91). It was probably because our inquirer misunderstood this meaning of the term "peregrinus" that he failed to see the solution of his difficulty. Canon 738 § 2 is clear in determining which pastor has the right to baptize a child born in hospital outside the domicile or quasi-domicile of its parents. If the infant can *easily and without delay* be brought to the proper parish church of its parents, this must be done; and then the proper pastor of the parents has the right to baptize this child of his parishioners. This will usually be possible if the hospital is situated in the same city as the church of the parents' proper parish.[1]

What is meant here by "facile et sine mora"? No fixed rule can be laid down, but each case must be determined according to its circumstances. Perhaps a sturdy infant could easily and within a few days of its birth be carried quite a considerable distance in an auto over excellent roads in good weather, whereas, if the weather were bad, the roads poor, and no auto readily available or the child be more or less frail, it would not only not be easy but even hazardous to attempt a somewhat longer trip to the proper parish church of its parents. Whenever therefore the child cannot easily and without delay be brought to this latter church, any pastor within the limits of his own parish may solemnly baptize the child. Usually, for practical reasons this will be the pastor within whose parish the hospital is located.[2]

In a case such as is under discussion, if the child cannot easily and without delay be presented for baptism to the proper pastor of its parents, it could lawfully be baptized by any pastor within his own parish whom the parents should ask to baptize their child, even if the hospital in question were not within his parish.[3]

The proper pastor of the child's parents cannot justly complain that such solemn baptism by any other pastor infringes upon his rights. For in view of the parents' obligation to have

[1] Cf. Sipos, *Enchiridion Iuris Canonici,* (Pécs, 1926), p. 421, note 3.

[2] Leitner, *Handbuch des katholischen Kirchenrechts,* 4. Lieferung, (Ratisbon, 1924), p. 37.

[3] Cappello, *De Sacramentis,* (Augustae Taurinorum, 1921), I, n. 144, 4°, *d*).

their child baptized without delay, the rights of their proper pastor—a provision of the disciplinary law of the Church—must yield to the divine law.

As regards the recording of the baptism in such a case, the Code again lays down a clear ordinance in canon 778. The pastor who baptizes the infant, if he be other than the proper pastor of its parents, will record the baptism in his baptismal register. Besides this he is obliged as soon as possible to give notice of the fact to the pastor who *by reason of domicile* is its proper pastor. There is no obligation on the part of the proper pastor to record this baptism in his parish register. That notification will serve rather to keep the proper pastor informed that his parishioners have had their new-born child baptized. He in turn will bring his register of the *status animarum* up to date.

DO THE "MONITA" IN THE ORDO BIND?

Qu. What weight have the "Monita" in the first part of the Ordo in regard to binding the priest? Do they oblige with the same force as the calendar?

Resp. On 13 June, 1899, the Congregation of Rites declared that, if a priest believes that in a given instance it is not only probable but even more probable that the calendar is wrong, he is nevertheless bound to observe its prescriptions as to office, Mass, and color of vestments.[1]

Excellent reasons can be adduced for this decision. The Ordo is prepared with the authority of the Ordinary by a competent liturgist. Furthermore, the rules to be applied in arranging the calendar are so complicated that only a specialist can distinguish the various cases. Finally, if each priest were permitted to follow his own opinion, a wonderful variety of offices and Masses would be the result, to the utter confusion of priests and the scandal of the faithful.

Only when one is absolutely certain that the calendar is wrong—in the maze of rubrics sometimes even the calendar-maker loses his bearings—may one follow his own judgment.

[1] "Dubium V.—Sacerdos, qui probabilius iudicat errare Calendarium, tenetur ne eidem Calendario stare; an proprio iudicio quoad Officium, Missam et colorem paramentorum. Ad V. 'Affirmative, ad primam partem; Negative, ad secundam.'"—*Decreta Authentica S.R.C.*, N. 4031.

The above rule applies directly only for that part of the Ordo which embraces the calendar proper. Nevertheless it will be well for every priest to be guided by the "Monita" preceding the calendar proper, unless again he be certain that they contain a mistake in a given instance. For those "Monita" are drawn up with the same care as the calendar proper by a specialist in the field of liturgy. Therefore one must not be too hasty in concluding that the "Monita" are incorrect: for it may happen that the specialist has made a more complete survey of several rubrics set down in widely separated places, whereas the individual reader may have only one or the other rubric in mind, with the result that the latter rather than the former is at fault.

PER EUNDEM CHRISTUM DOMINUM NOSTRUM.

To the Editor of the ECCLESIASTICAL REVIEW:

A communication in the December number of the REVIEW, p. 650, signed Episcopus, is very misleading, as it seems intended to contradict the answer in the August number, p. 202.

Whatever the presumption that Leo XIII was right, it is a *fact* that the Cong. of Rites ordered two changes to be made in the prayer to be said after low Masses: "Cum beato Josepho" changed to "Cum beato Joseph", and "Per Christum Dominum nostrum" changed to "Per eundem Christum Dominum nostrum". (*Ephem. Liturg.* 1900, p. 474.)

The usage being not to decline the name of the husband of the Blessed Virgin in liturgical prayers, the S. Cong. has done nothing but conform the prayer to this tradition (though it is not a liturgical one in the stricter sense).

In like manner, by changing the conclusion to: Per eundem C.D.N., it has only applied the common rule, which is to insert "eundem" before "Christum," not only when the mention of the Son of God in the prayer has been explicit and direct, as Episcopus implies, but also when it has been *indirect*, v. g. through the title of the Blessed Mother "Dei Genitrix". Examples of this may be found in the Missal. Thus the Postcommunio of the votive Mass of the Blessed Virgin from Christmas to the Purification reads: "Haec nos communio, Domine, purget a crimine: et intercedente beata Virgine Dei

Genitrice Maria, coelesti remedii faciat esse consortes. *Per eundem Dominum.*" The words here are identical with those of the prayer after Mass, and we have also the same ablative construction. Other examples may be found, for instance, the Secreta and the Postcommunio of the feast of the Assumption, etc.

P. R. MPLS.

NON-CATHOLICS AS WITNESSES AT CATHOLIC MARRIAGES.

Qu. May non-Catholics be permitted to act as witnesses at Catholic marriages?

Resp. The Code does not expressly advert to the question whether or not non-Catholics may be permitted to act as witnesses at a marriage celebrated in the presence of a duly authorized priest.

In reply to the fourth question of those answered 13 March, 1910, the Congregation of the Sacraments declared that the decree *Ne temere* had wrought no change regarding the qualifications of the witnesses at marriages.[1] On 19 August, 1891, the Holy Office had declared that Protestants (*eterodossi*) should not be admitted as such witnesses, though the Ordinary may permit it for grave reason, provided it did not cause scandal.[2] An earlier decision of the Propaganda instructed the missionaries of Siam that only Christians should be admitted as witnesses, "if they could be had", "in as far as circumstances permit".[3]

Guided by these decisions of the Holy See, no priest will ordinarily permit any but Catholics to act as witnesses to a marriage contracted in his presence. At a marriage between two Catholics which is celebrated in church an exception should not be made as easily as at a mixed marriage which is celebrated outside the church; and then only for a grave reason. But in either case the pastor ought to consult the local Ordinary, if time permits, and follow his instructions.

[1] *Acta Apostolicae Sedis*, II (1910), 193-196.

[2] *C. I. C. Fontes*, n. 1144.

[3] ". . . si haberi possint, . . . iisque quantum licuerit christianis . . ."—S. C. de Propaganda Fide, 9 December, 1822 (*Collectanea S.C.P.F.*, n. 779).

PRAYERS AFTER MASS PRESCRIBED IN IRELAND AND VISITING PRIESTS.

Qu. Are American priests visiting Ireland obliged to say the *De profundis* and prayers for the dead as prescribed by the Irish hierarchy to be said after all Low Masses, to compensate for the losses in Mass foundations during penal times?

Resp. This is a particular law and, unless special provisions are contained in it, obliges only priests who have a domicile or quasi-domicile there, and it binds even them only when they are actually in the country (canon 13 § 2).

Per se it does not oblige American priests on a visit of less than six months in a diocese of that country, when they say Mass there. For while on the visit there they are "peregrini" —they retain their domicile in their proper diocese, but are actually outside of it (canon 91). Now according to canon 14 § 1 n. 2, "peregrini" are not bound to observe the particular laws of the place where they actually are, unless these provide for public order or determine the solemnity of acts (e.g., in making contracts). Since the law prescribing these prayers is not intended to preserve public order nor to fix the solemnity of acts, "peregrini" are *per se* not obliged to say them.

The above solution is said to apply *per se*. But in two respects a priest who is a "peregrinus' in the sense of canon 91 may be bound by that precept. If the law commuting the founded Masses ordains that these prayers be said even by visiting priests from abroad, the latter are obliged to say them after every Low Mass.[1] Whether these prayers have been prescribed in such a manner as this, we are not in a position to say. Visiting priests can find out by making inquiries when they arrive there.

Secondly, even if these prayers need not be said by visiting priests, propriety will prompt one to say them at least at every somewhat public Mass, especially where their omission would cause scandal or at least wonder.

[1] Cf. the prescriptions of the rubrics that all priests saying Mass in a diocese are obliged to recite the *orationes imperatae*.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

"Epoch-making" is a compliment awarded to many books, but earned by very few. Yet no fainter epithet befits an Anglican commentary which appeared last year.[1] Of non-Catholic Biblical studies in English it is clearly the most significant work produced within a generation. Such is already the verdict of Anglican critics, and their opinion seems to be justified. The practical usefulness of the book lies partly in the unanimous attitude of its many contributors; still more in its uncommonly large collection of exegetical opinion, tersely expressed, well arranged, and always more or less pertinent, whatever its correctness or intrinsic merit; while probably of greatest use to a large class of readers will be the display of alleged data which supply its principles. But beyond the attractions of a common standard and a convenient source, the book derives pointed significance from the authority with which it comes. In this respect it is really portentous. It proceeds from English scholars more or less recognized as intellectual leaders of the so-called Anglo-Catholicism, and the sum of their verdict is the frankest possible surrender to a biblical liberalism which is made to appear both just and inevitable. As such it bids fair to enjoy a safer prestige and enlist a larger following than most of the despairing bids for "leadership" which have led Pusey's theological heirs to concession after concession within recent years. Undoubtedly it will assume the function of a recognized standard of biblical theology and exegesis to many members of the English Establishment and of the Episcopal Church in America.

The book is a complete manual of introduction and commentary designed to accompany the use of the Revised Version of 1885. Amounting even thus to more than 1600 pages, it naturally omits the biblical text. Three sections, in separate pagination, are devoted respectively to the Old Testament, the "Apocrypha" (deuterocanonical books) and the New Testament. Each division, in addition to commentaries on all of

[1] *A New Commentary on Holy Scripture, including the Apocrypha.* Edited by Charles Gore, Henry Leighton Goudge, Alfred Guillaume. London: S. P. C. K., 1928. Pp. xv + 697 + 158 + 743.

the scriptural books, contains introductory treatises and essays on special questions which present their writers' views with marked ability. Such topics are, for example, the position of the Bible in the Church; the function of literary and historical criticism; sacrifice and priesthood in the Old Testament; the Prophets of Israel; the geography of the Holy Land; biblical texts and versions; the "mystical" interpretation of the Old Testament; the environment of Israel from the Machabees to Christ; the political and religious background of the New Testament; the Synoptic problem; an outline of the life and teaching of Christ; the knowledge of "Christ Incarnate"; the evidence for His resurrection and virginal conception; the New Testament witness to the Sacraments and the constitution of the Church; the theology of St. Paul.

To unite all this with a complete commentary in one volume was an ambitious ideal, yet it is well achieved in a medium octavo of excellent paper and print, almost free from typographical errors, and having a neat and serviceable buckram binding. The price, sixteen shillings, is reasonable and within common reach. But the formative influence which the book is bound to exert within Anglican circles will be due to more than its obvious conveniences. It proceeds from minds to which Anglicans of "traditionalist" principles have learned to look for a dignified and erudite plausibility in oft-repeated reconstructions of their own religious attitude. The General Editor of the whole production is Dr. Charles Gore, formerly Bishop of Oxford, whose influence is too well known to call for certification. The Editor of the New Testament section is Dr. Henry L. Goudge, Regius Professor of Divinity at Oxford, and a prominent apologist of Anglican "continuity". The Editor of the Old Testament and "Apocrypha" is the Rev. Alfred Guillaume, M. A., Professor of Hebrew and Oriental Languages in the University of Durham, whose few corrective footnotes usually reveal some degree of conservatism. The fifty-three collaborators of this editorial board, authors of the several commentaries and special treatises, are more or less prominent in Anglican educational or literary activities. The list of their names is calculated to invite the confidence of the average well-informed Anglican reader who is not positively inclined to a radical naturalism.

Furthermore, the collective attitude of all these writers is substantially the same, as shown by their fairly uniform positive treatment of a large variety of subjects, and by the comparative rarity of footnotes indicating any dissent of the general editors from the views of their assistants. The whole is a specimen of efficient coöperation, forming a didactic weapon of striking unity of theme and purpose. This again enhances its prestige. Personal didactic authority (save only in the legitimate inheritors of Christ's commission) is apt enough to win submission in these days of "free thought"; but let the authority of an alleged scholarship and a critical attitude be the joint claim of half a hundred men, one for all and all for one, and assent to their common verdict will be widespread, prompt and unquestioning. Where ignorance or mental indolence does not suffice to this effect, it will follow from the dread of ridicule at least.

Such an endowment of qualities is quite enough to explain the applause already bestowed on the New Commentary from both sides of the Atlantic, by those for whom it professes to speak. Such Anglican periodicals as have come to notice are unanimous and unqualified in their approval. Between the lines of their comments one detects a sense of relief, as of weary defenders summoned at last to abandon an exposed and worthless position and retire to a post both easier to hold and better worth the holding. For the retreat itself no note of apology is discernible; it is rather hailed as a triumph for the final cause. It would be interesting, perhaps, to know how Anglicans of evangelical and of modernistic persuasions respectively view this fresh display of the "Anglo-Catholic's" perennial instability. At all events the Catholic mind finds little upon which to congratulate the Middle Way in this newly erected standard of its common exegesis. If it really defines the scriptural attitude of the Oxford Movement, the latter has ceased to exist as a distinct theological factor in Anglicanism.

The justice of this opinion might hardly be evident at once to a reader of the section devoted to the Gospels. Many of its particular conclusions are quite conservative. The Trinity of Persons in one Divine Nature, the Incarnation of the Eternal Word, the real Divinity and the true Humanity of the Christ, the fact of His virginal conception, the supreme authority of

His teaching, the genuineness of His miracles as a whole, and the fact of His rising from the dead, are fully and explicitly avowed. Of course, there are many unacceptable interpretations of single passages, supported by principles still less acceptable. But there is certainly no anti-supernatural postulate opposed to the historical facts of the origin and nature of Christianity.

But all of this, however excellent, would not distinguish the present Commentary from one of purely Evangelical origin and tendency. Moreover, the truths just mentioned are admitted on grounds which can never be final. The accepted facts are of supernatural origin, and admitted as such, but no supernatural authority is acknowledged as vouching for them all alike. Each of them singly rests on its own purely natural evidence, never outgrows its own apologetic origin, and furnishes in its turn no ground for a supernatural certitude availing to reconfirm the whole and elevate it to the sphere of an immovable faith. Thus the exegetical opinions expressed throughout the entire work remain wholly at the mercy of individual opinion. The only credentials they claim are those of an examination, complete and competent, of the available historical evidence, and an exercise of individual judgment which professes to be impartial. Neither source of assurance is justified in fact.

As for the first of these two claims, the method of scrutiny is faulty in itself, and its conclusions have no monopoly of scholarly competence. The editors approach their task with the familiar postulate that the Bible, if its meaning is ever to be fully grasped, must be treated with all and only the same methods of criticism that apply to the testing of any other literature. Apart from the fact that this principle is assumed without proof, it becomes a logical absurdity in the face of a fact admitted by all. No one wastes ink or time in criticizing the Maxims of Kung-fu-tse, the Upanishads or the Quran as an alleged and possible vehicle of revelation. The only reason why the Bible is publicly criticized at all is a downright conviction, defying dislodgment, that the Bible is signally and essentially different from all other literatures whatsoever. Its wholly unique character and influence are expressly avowed by its most contemptuous censors. The only normal inference

from this undeniable fact is that the Bible will never be understood if appraised by precisely the same canons of criticism that would apply elsewhere. The actual inference which these commentators assume as a self-evident postulate is exactly the contrary. So much for the soundness of their method; it is diseased at the very root.

Such inconsistency at the base of a whole process is common enough in "science" of a certain familiar type. Not less so is the note of infallibility struck by the following declaration:

> When critics adduce arguments to prove that this or that book must be later than it has been usual to suppose, or cannot be assigned to its traditional author, they are perfectly within their rights. The arguments must be considered by the light of reason, and if, in the opinion of those most competent to judge, they prove their point, then the verdict must be accepted.[2]

The identity of those "most competent to judge" in the present cause will be evident by consulting the list of names of the present editors and the various bibliographies throughout the work. "No scholar of any reputation today holds" anything substantially contrary to what Dr. Gore and his associates here provide. There is no mistaking the claim to authority which repeatedly recurs in phrases like the above, nor any need to comment on the eligible constituency, except to remark that the most charitable explanation of both alike may be found in a certain persistent insularity,—or should one rather say "insulation"? For the system remains effectually closed to other currents of opinion at least equally scholarly, though directed by other (and sounder) postulates and methods.

The claim of impartiality in conclusion is equally unfounded. If it were true, either both sides of an argument would be heard, or neither would be mentioned. But such is not the case. Wellhausen's account of the origin and historical order of the Old Testament books is, of course, espoused, but it is by no means merely expounded. A selection of specimen arguments also appears in its behalf together with their alleged evidence serviceably displayed. But the reader is left quite in ignorance of the numerous facts which combine to make any such hypothesis a moral impossibility and a prodigy in

[2] Prof. E. J. Bicknell, D.D., in "The Function of Literary and Historical Criticism", p. 20.

literary history. Again, Driver's relegation of the opening chapters of Genesis to Babylonian mythology is adopted with due acknowledgment of its source, but no one is warned that an Assyriologist so eminent as Clay has demonstrated the unsoundness of every argument adduced for that fancy. Whatever directed the initial judgments from which this Commentary draws many of its further conclusions, it was not an inclination for the impartial weighing of facts.

The editors appear at the very outset to acknowledge one norm as inviolable. Creditably so, of course, since reasoning without either direction or restriction cannot be sound. The "open-minded scholar" that appears as Dr. Gore's ideal is only relatively that, for the purely "open" mind is a chimera incompatible with the acquisition of knowledge. Whether or not a serious investigator is governed by first principles can never be an actual question, but only whence he derives his first principles and what they are worth. The presence of some definite norm of guidance in this case seems to be insinuated in the opening lines of the Preface:

> This Commentary is written by Anglican scholars who, while holding their faith, are determined in approaching the books to give their critical faculty, instructed by all the means within their power, its full and rightful freedom. It is hardly necessary to say that they have not found the results of legitimate criticism to conflict with the Catholic faith, though, believing, as they do, that criticism is a progressive science, and in the main a new science, their conclusions do very often differ widely from those which have been traditional.

What constitutes an Anglican's faith, since his Church studiously refrains from deciding the question, can be learned only by consulting the individual, and doing so as often as his "position" may have to be "reconstructed". However, if "holding their faith" is the one mental exercise which the editors have elected to except from, or to compare with, the concurrent function of "giving their critical faculty its full and rightful freedom", it would seem that their faith assumes something of the value of a directive norm. The further implication that their faith is "the Catholic Faith" is elsewhere expressly avowed by Dr. Gore. But the question is inevitable, what is the value and stability of this acknowledged norm,

especially as directing or restraining biblical criticism. If the latter is "a progressive science" in the fullest latitude of its results, "faith" becomes a mental attitude toward a variable object (if it is mental at all), and not one article of religious belief involves a judgment that can ever be stable and immovably certain. In fact, the editors' actual method of treating what they confess to be a divine revelation, suggests that certain vital questions have been left unanswered. What, for example, is to save the central truths of the Gospel from undergoing renewed examination by a critical faculty otherwise "instructed" than at present? What impassable barrier stands between the acceptance of these sacred truths and the already rejected witness of the Old Testament?

For "the Scripture" to which Christ and His Apostles appealed is no longer a trustworthy record to "Anglo-Catholics". True, its purpose was "moral instruction", and it still holds (for the initiated) a "spiritual message". But this message is only the historical fact that there came to Israel "a divine self-revelation"; this revelation is for us displayed only in the further fact of Israel's moral progress; and even the fact of that progress in turn is concealed beneath a record so marred with error and prejudice that only the specially instructed reader discerns the truth which it was really designed to obscure. For, as Professor Bicknell again informs us:

> The later tradition can be explained as colored by patriotic and religious motives, and as reflecting the later experience of the unity of the nation. Later conditions have been read back into primitive times. What ought to have been has been substituted for what actually occurred. As a rule the writers of the Old Testament were more concerned to be edifying than to be accurate recorders. They were preachers before they were historians.[3]

It will be observed that these extensive and elastic opinions are stated not at all as hypothetical, but as matters of historical fact. They suggest a "critical faculty" not yet "instructed" by a serious look at the Old Testament. No one familiar with it could recognize in Prof. Bicknell's words the picture of a national library in which the follies and the sins, the defeats and the adversities, both of the nation itself and of its greatest

[3] Article and page above cited.

heroes are recorded with the utmost candor and accompanied by very little "preaching". It certainly looks as if one body of Oriental literature—the only one well known the world around—had originated in a serious purpose to narrate facts, though certainly with a religious principle of selection from the material at hand. But even were this less evident than it is, when did the confident assertions above cited become matters of certainty and principles of sound research?

However, these and similar conjectures actually determine the whole method of exegesis for the Old Testament. Space restricts us to a very few typical specimens of its fruit. The record of the Deluge (as misread by Driver) "cannot be historical"; the Second Commandment of the Decalogue cannot be authentic, because it was not well obeyed (!); the speaking of Balaam's ass is as fabulous as that of Achilles' horses; the Garden of Eden, and Isaias' allegory of a brute creation at peace within itself (which we must compliment his intelligence by taking literally) are rather familiar specimens of ancient folklore. The reader who desires to fill out the list may translate into dignified language any biblical tract of the Free Thought Society. One conclusion, however, merits special attention. Since the first eleven chapters of Genesis are only recensions of Babylonian mythology, it follows that the book "contains no account of the real beginnings either of the earth itself or of man and human civilization upon it". This statement, cited with approval from Driver, has an obvious consequence,—of course, not at all in conflict with "the Catholic Faith". The Fall is not an historical fact. Man never existed in a state of supernatural sanctity, much less ever lost its privileges because of the first man's conduct; the whole narrative "is based upon Babylonian attempts to account for human mortality. . . . It is the awakening conscience of the human race, the awakening sense of right and wrong, the operation of which is thus figuratively brought before us".[4]

So much for Genesis; but what of St. Paul's explicit statement that "by one man sin entered into the world, and death by sin" (Rom. 5 : 12)? The commentary on this epistle is the work of N. P. Williams, Lady Margaret Professor of Divinity

[4] Driver, cited by L. E. P. Erith, Warden of St. Peter's College, Kingston, Jamaica; "Genesis", p. 44.

at Oxford. Recognizing that the passage just referred to is "the *locus classicus* for this subject in the New Testament", he treats it at considerable length in a passage whose exact conclusion is difficult to discern. As well as his salient statements can be collected, the verses 12-14

> are confused in form, owing to the fact that St. Paul here yields to his habit of "thinking aloud", half-forgetting, perhaps, that his soliloquy is being taken down by his amanuensis and so stereotyped as a permanent part of his epistle. . . . St. Paul is not giving a theological exposition of the idea of the Fall, but merely expressing, with the utmost simplicity, certain puzzles which arise in his mind as the result of a passing allusion to the Fall. . . . Verse 12, therefore, which expresses St. Paul's mind with regard to the Fall of Adam, is to be regarded as an *obiter dictum*, and not as a formal dogmatic utterance. . . .
>
> The teaching of our Lord, as recorded in the Gospels, contains no allusion to the doctrine of the Fall, and the question naturally arises, Whence, then, did St. Paul obtain it? The answer must be that the Fall-conception was brought over into Christianity from Judaism by our Lord's earliest disciples, and that St. Paul had probably believed in it long before he became a Christian, and saw no reason for dropping it, but on the contrary every reason for retaining and emphasizing it, after he had passed through the unique experience of conversion and "acquittal" through faith in Christ. . . . Its authority for Christians, therefore, rests not so much on any word of Christ as on the spiritual experience of St. Paul and the earliest disciples.[5]

Is there anyone, equipped with Pelagian views and a half-dozen historical generalities, who could not indulge in criticism of this pattern? Yet the extract is no exceptional specimen of slovenly reasoning, but a typical example of what may be found anywhere within the New Commentary.

After this appraisal of St. Paul's absent-mindedness, perplexity over the origin of sin, and incompetence to speak for anything but his own "spiritual experience", any one may imagine the function ascribed to the Old Testament Prophets. To go beyond the scarcely serious treatise on "The Prophets of Israel" contributed by Professor Burkitt, of Cambridge, and cover all of the commentaries on prophetical books, would in-

[5] Prof. N. P. Williams, D. D., "Romans", pp. 463-4.

volve an amount of time and labor which we do not claim to have expended. Allowing, therefore, that exceptional passages of a better type may have escaped notice, it must be said that the general attitude toward prophetism displayed in the volume seems to be purely naturalistic. Historically, in accord with Wellhausen and Kuenen, the Prophets are regarded as earlier than the Law, virtually if indirectly its creators, and the real originators of Israel's whole religious system. They are thus made the paramount medium of that "divine self-revelation" of which pre-Christian Israel becomes the expression. But it would be hard to indicate in these pages that any message delivered by a prophet had ever been revealed to him by an extrinsic intelligence and will objectively distinct from his own faculties, or communicated to him by any supernatural means. If such a thing is meant, its unequivocal expression is not evident. Certainly, as regards Messianic prophecy, it is treated as the merest accidental resemblance between certain words and a subsequent fact, with no more real relation between the two terms than our own reflections may attribute. Occasionally, it would seem, the prophet's moral consciousness attained self-surpassing heights of spiritual insight, expressing itself in the concrete depiction of ideals which as yet had no corresponding reality. Then he would utter aspirations which he might or might not hope to have realized at some future time. However, the very sublimity of his ideals was such that they might find a counterpart in Christ, and in Him only. In this sense Christ "fulfilled" the prophecies, and the prophecies, conversely, "witnessed to" Christ. But, from all that one can gather, the Prophets never had Him definitely in mind. Christ proved in time to be the Reality without which those messages would always have remained too good to be true, but He was never the identical subject of their didactic content. He "fulfilled" them merely as possibilities, not as conscious assurances. In this Commentary, then, as in certain recent versions of the Old Testament, the actual and historical Christ is banished from the page.

But since His teaching ("as recorded in the Gospels") is acknowledged by the editors to be of supreme and final authority, the question remains how this estimate of Holy Scripture agrees with His own. Here we come upon the virus which

infects the whole work and marks its creators' final abandonment of the Tractarian position. They may have "held their faith", whatever it had come to be, but not the faith of Pusey and Liddon, of Neale and Burgon,—scholars, it may be observed, with whom few living Anglicans are comparable.

The specific mark of the Oxford Movement was its recognition of ecclesiastical tradition as an authentic norm of Christian belief and practice. Its theory was that Elizabeth's establishment of 1559 had been an appeal from a perverted present to an uncorrupted past. The proof was England's professed intention to perpetuate a hierarchy as a corporate link with antiquity. The theory accepted on this ground bore certain obvious practical conclusions. First, the incorrupt faith of antiquity must be learned from the witness of the Fathers. Again, since this witness testified to a living source of apostolic doctrine as well as a written one, ecclesiastical tradition had been an authoritative norm of faith and morals in the earliest times. Therefore its content, wherever clear from the Fathers' consensus, must still be of the same authority as ever. The further question of the relation between tradition and Scripture was less clearly defined by the Tractarians; but the collective belief of the Fathers themselves about Scripture was in the main recognized and professed from the very inception of the movement. That all of the Scriptures of both Testaments were inspired by God, in an unique sense and in the same degree; that their affirmations were consequently immune from all contradiction of fact; that their inspiration made them not merely "a record of revelation", but also a source of it; that "the teaching delivered" was an inviolable norm of faith, wherewith no true interpretation of Scripture could conflict,—all of this was clearly the witness of the Fathers as a body, and all of this the Oxford Movement therefore distinctly professed. Nor has this attitude heretofore been generally disavowed; so far from it, some sort of appeal to ecclesiastical tradition is commonly considered the distinctive theological mark of the party's present membership. Witness the fact that in the Protestant movement toward general unity, the various factors commonly enumerated are not wholly comprised by the classes known as modernist, liberal, evangelical and mystical, without the addition of a distinct "traditionalist" type, being those

Protestants, chiefly Anglicans, who are more or less identified with Tractarian principles.

But henceforth the Oxford Movement, whether for better or for worse, becomes past history. To its defenders the New Commentary has sounded a note of retreat whose authority is acknowledged, even if its full import is not yet grasped. The opening treatise, "The Bible in the Church", is a candid surrender of tradition, both as a supreme authority in faith and also as an inviolable norm of exegesis; and its impotence in the later character is amply illustrated throughout the Commentary.

Dr. Gore, to do him justice, has never been wanting in a sense of the responsibility connoted by leadership. And now that his followers must be counselled to abandon all but the Bible as a definite and accessible source, strip the Bible itself of genuine divine inspiration, divest it of both the truth and the authority of a fount of revelation, and henceforth draw their "faith" in Christ and their knowledge of His teaching from the technical criticism of a patched and faulty record, it is Dr. Gore himself who commendably accepts the unspoken election "Let this ruin be under thy hand." His is the opening treatise just referred to, presenting the new position as a system of conclusions professedly drawn from biblical and secular history. The essay is constructive in its ostensible plan. Enlightening and momentous as it is in such a connexion, its seventeen pages must be much condensed here. Its purpose is to remove from the path of exegesis all such inspiration as connotes either divine authority or inerrancy in the Scriptures of both Testaments alike, and to deny the final authority of any other definite and accessible source of doctrine to decide either this or anything else in the Name of Christ,—in short, to deny the competence of any source of religious truth to transcend the purely apologetic value of human testimony. To his own satisfaction Dr. Gore appears to achieve these objects; and certainly in doing so he not only explains the worst features of the Commentary, but prepares the way for ampler sacrifices than as yet he seems ready to sanction.

He begins by noting that the Jews regarded inspiration as a divine dictation investing the Scriptures with "verbal authority and infallibility". The mind of Christ he reads otherwise.

"Our Lord recognized the Word of God in the Old Testament", it is true. But as to His further recognition of the scribes as its official interpreters, Dr. Gore's array of passages from the Gospels seems to him to show that "our Lord definitely recognizes the authority of the scribes in interpreting the Law and demands obedience to it" in some places, while in others "this is deeply modified". He appears ignorant of the vast difference between enjoining a temporary observance of accessible rules of practice, and acknowledging their formulators as an "interpretative authority". But the one is very far from being the other. Our Lord nowhere ascribes to His contemporaries an *exegetical authority* as such, in whatsoever degree. He makes them no more than practical authority ("sitting in Moses' seat") for the observance of the Law strictly so called. But starting from such a premise, it is still a long way to Dr. Gore's actual conclusion:

> That while He Himself shows no disposition to leave His disciples tied by written documents, but preferred the living voice, and renewed for His apostles the same sort of authority which had been exercised by the scribes in interpreting the word of God, yet He plainly did not identify such authority with infallibility, but taught us where necessary to appeal against it to the reason and conscience of men.

No evidence supports the final sentence. It might have been written by Luther, though not without a more plausible prelude. Let us suppose, first, that since the only authority which Christ for the time recognized in the scribes consisted in their practical and disciplinary decisions on the *legal* parts of the Old Testament, it may be this which Dr. Gore supposes as "renewed to His Apostles". In this case he cannot deny infallibility to have been the intention of Christ, since the promise "Whatsoever ye shall bind on earth shall be bound in heaven" (the clearest possible expression of final and irrevocable decision) would, from its very metaphor of "bind" and "loose", apply to practical decisions if to any at all. But, on the other hand, we shall take Dr. Gore's words as they stand, for he does not speak of "interpreting the *Law*" but "the Word of God". It would seem, moreover, that our Lord's "preference for the living voice" was expressed in "renewing

for His Apostles the same sort of authority which had been exercised by the scribes" in such interpretation. Interpretation is the formation of a mental judgment that certain words express a certain meaning. Interpretative authority is therefore competence to decide which of several such judgments is the only true one. But this is direct authority over mental assent; and in any such authority, "infallibility" is only another name for "certainty". Interpreting the Word of God would hardly appear to God Himself Incarnate as a function to be left *always* to uncertain issue. Some portions of God's Word are of too vital a necessity to man. Hence, if Christ conferred upon His Church an authority in this specific function, and at the same time willed that its exercise *should never be certain,* silence is the best comment upon Dr. Gore's conception of a Divine Redeemer.

But we may appropriately remark the passing of the Church's authority, and therefore of all traditional record of her mind, as an authentic norm of exegesis in any utterance of the Word of God, no matter how evidently significant. To Dr. Gore it has the same authority as the decisions of Hillel or Shammai.

However, the authority of the Old Testament was accepted by the Church. In the lengthy and checkered history of the formation of its canon Dr. Gore finds another foothold by concluding that biblical inspiration must differ in degree. Thus:

> We ask to be allowed to recognize the inspiration of the Holy Spirit as an enlightenment or force which is at its maximum in the great prophets or in some of the psalms, or in the opening of Genesis, or elsewhere in the historical books, and is just discernible at its minimum in Esther (see 4: 14), or in Ecclesiastes or in the Song of Songs (by a special interpretation), but is not limited to the books of the Hebrew Canon.

"We ask", in turn, respectfully to suggest that the *prophetic* inspiration by which some servant of God either receives or communicates His truth, and which therefore makes him a medium of *revelation*, is not at all the same "enlightenment or force" in virtue of which one *writes,* at God's pleasure, a truth revealed to himself, or to some one else, or not revealed at all,

but naturally acquired. Dr. Gore is misled by an ancient Protestant confusion of charismatic graces having quite distinct objects. The appearance of the term "inspiration" in a treatise on scriptural subjects is generally presumed to refer to biblical inspiration. The latter, at its least account, must be a "force" impelling the will to commit something to writing, and an "enlightenment" of the intellect as to what should be written. If such a gift actually proceeds from God, it obviously admits of no degrees; it is present and operative, or it is not. A little further on, Dr. Gore seems to interpret the term "deuterocanonical" as implying that "as a whole" the books so designated "belong to a lower grade". Not, however, of inspiration; the term never bore any such meaning. However, we rejoice that the Holy Spirit had some hand in "the opening of Genesis", since Dr. Driver thought that a different opening would have been more convincing to all but Babylonians.

The next question is pivotal: "in what sense the inspiration of the Old Testament Scriptures was accepted in the Church". Dr. Gore's first recourse is justly to the New Testament. Here he distinguishes two classes of passages: general allusions to "the Scriptures", and particular citations. As to the first:

> The modern student then finds with satisfaction that all the passages in the New Testament which speak of the Scriptures generally, and in a measure define their function and their inspiration, are such as a modern, open-minded scholar, who is also a believer in Jesus Christ as "the Word of God made flesh", can accept without scruple.

The fortunate passages which merit this approval are eight from various Epistles and one from the Acts. The reader is not reminded that anywhere in the Gospels are "the Scriptures" referred to in general. It may have sufficed to adduce a few such texts from the Synoptic Gospels in a previous section on "the mind of Christ with regard to the Old Testament". But in the present connexion the Gospels serve another purpose by supplying passages of the second class. Their discussion is thus introduced:

> All this wide-sweeping interpretation of the Scriptures of the Old Covenant in the New is valid for us as for the first Christians, and we need not fear that anything worthy of the name of criticism

will invalidate it in any part. But when we pass from the general interpretation to the interpretation of particular proof texts, we find something different.

We may prepare for something different indeed on learning that by "proof texts" Dr. Gore means any Old Testament passage repeated by a New Testament writer in any manner or connexion. Illustrative citations, accommodations of Old Testament words to New Testament events or principles, and real appeals to the teaching of the ancient revelation, are all alike supposed to be "proofs". To save the credit of Christ's messengers for common intelligence, Dr. Gore supposes some of these "arguments" to be *ad hominem*. No wonder this indiscriminate mixture results in the following precipitate:

> Thus we are bound as rational men to recognize that the inspiration of the Apostles did not lift them out of the intellectual conditions and methods of their time or their training, but that they identified themselves with these methods in a manner and with a directness which cannot justly be attributed to our Lord.

Then the "inspiration" of the Apostles (is it biblical here, or is it their enlightenment in the Faith?) either was ineffectual, or else, as Dr. Gore prefers, our Lord was not responsible for their teaching. But why not? Has not Dr. Gore already written of our Lord Himself (in a former section):

> He talks the language of His time about the Old Testament incidents and the authorship of the books, as He talked about God making the sun to rise. . . . His references to the Flood and to Lot's wife cannot be pressed as requiring of us a belief that these stories are historical descriptions of actual occurrences.

And yet He pointed to the Flood as *assurance of the fact* that a great divine judgment had once before been sudden and unexpected, as the last one would be. And yet that judgment had never been at all? Then why hesitate to "attribute to our Lord" the state of ignorance about the Old Testament in which, "as rational men", we must charge the Apostles with having left us?

Thus Anglican standards of exegesis now rest committed to the conclusion that "the inspiration of the Apostles" did not even avail to preserve them from supporting the doctrines of

the Faith by reasons which were actually invalid. As observed, "inspiration" in Dr. Gore's present use may designate the light by which the Apostles knew and communicated the revelation of Christ, or it may mean their inspiration as biblical writers. That either grace should leave them faulty reasoners in the very sphere of religious teaching is abhorrent to the notion and the object of the grace itself. But as Dr. Gore makes the two kinds of inspiration identical, and thus covers both the grasp of the Faith and the written testimony of the New Testament, it is all over with the divine authority of both tradition and Scripture. For the teaching of both is unconvincing, and therefore not of any authority, much less divine.

Turning from the New Testament to patristic literature, Dr. Gore says:

> We must draw the same conclusions, even more strongly, about the method of the Fathers in arguing from the Old Testament.

It is hard to believe that Dr. Gore's actual grasp of the Fathers' mind on this constantly present issue can be as slovenly as his treatment of it here. He writes as if the Fathers never used the Old Testament except to "argue" from it. Has he read his own limited use of Holy Scripture into minds like theirs? Without citing an instance, he professes to take as a "proof text" any Old Testament passage which Origen, Gregory the Great or Bernard (the three whom he names) has expounded in an allegorical or mystical light as food for spiritual guidance and meditation. That this whole class of allegorical, or mystical, interpretations were never used as "proofs" at all, or meant to involve appeal to any sense genuinely resident in the original, is quite perceptible in the writings of the Fathers themselves, but Dr. Gore nowhere insinuates the explanation. He prefers to be disappointed in the Fathers in order to summon a saint and doctor of the Church to his support against them:

> Thus we heave a sigh of relief when we discover that the great St. Thomas lays it quite decisively down, basing himself on St. Augustine, that no argument on behalf of the faith is to be based on any allegorical interpretation of Scripture.

From which it is evident (to all but "us") that St. Thomas,

who abundantly quotes the Fathers, saw no "argument on behalf of the Faith" in this class of their interpretations of the Old Testament. A little more recourse to St. Thomas (no unprofitable employment!) would have made the sigh of relief quite superfluous by obviating the original distress.

But the Old Testament has not yet been sufficiently discredited as a fount of revelation for Christians. Accordingly:

> The great scholar Origen declared that it was part of "the ecclesiastical tradition" that Scripture has a double sense, the plain and the hidden, and he claimed that there is much in the books of the Old Testament which cannot be true literally or historically, and much which in its literal sense is not for edification, which must be interpreted only according to its "spiritual", i. e. allegorical, meaning. But the widespreading influence of Origen, and of those who looked up to him as a master, never provoked the Church to any authoritative repudiation of his doctrine.

The general agreement of the Fathers with Origen as to the existence of a "double sense" attests the justice of his appeal to "the ecclesiastical tradition" for this doctrine, in which he was correct. But with regard to what "he claimed" for recourse to the allegorical sense *alone* in some evident narrations of history, what does Dr. Gore mean by "authoritative repudiation"? He is aware, as the choice of his language shows, that Origen's purely allegoristic interpretation of historical passages was unanimously reprobated by all the leading theologians of his own and subsequent ages; and we add that none of those few who on this subject "looked up to him as a master" ever enjoyed any "widespreading influence". Thus the Church expressed her mind on the serious error of one whose learning and piety in other respects deserved his exemption from the formal brand of heresy. But if Dr. Gore finds such condemnation inconclusive, what method of repudiating error do Anglicans insist upon, and where do they find it exemplified within "the Catholic Church" of their own conception? If for centuries there has been no "repudiation" which they acknowledge as "authoritative", what serves them in its stead?

After half a column of hopeless confusion between revelation, biblical inspiration and the object of the latter, we receive some information of interest to ourselves:

It was not till 1893 that the Pope's Encylical on the study of Holy Scripture strove to bind the Roman Church to the strictest view of inspiration as involving the infallible dictation of the Holy Spirit in respect of all its affirmations on every subject-matter. But whether or no this Encyclical is, for Roman Catholics, irreformable, it is not of authority for others. Mercifully we have been preserved from any definition of inspiration.

May one extend the "we" to include a grateful world? An Anglican definition of inspiration was something worth escaping; it might be worse than the obvious absence of definition from Dr. Gore's own ideas on the subject. For ourselves, whatever authority Leo XIII "strove" to exert by the *Providentissimus Deus,* it is quite a revelation that this document was the first authentic utterance to identify biblical inspiration with a Scripture inerrant in every part. As to "dictation", Dr. Gore knows where to find the term among the Fathers, and some of the most critical of them at that. Unqualified, as here (except by "infallible", which we accept), it may serve as a scarehead; but even adverse criticism should be discriminating in the hands of the scholarly.

It is in his next section, on "the formation of the New Testament canon", that Dr. Gore arrives at the topic of apostolic tradition as a fount or vehicle of the Revelation of Christ. This oral body of teaching, antecedent to any canonical writings, he discusses fairly and quite fully as attested by the New Testament itself. He also correctly appraises the determinant factors in the formation of the canon, if we exclude one or two conjectures of his own. Coming next to a more vital subject, "the sense attached to the inspiration of the New Testament Books", his ambiguity again becomes puzzling, though this time "inspiration" does seem to be biblical:

> The only book in the New Testament which *claims* divine inspiration for its whole contents is the Apocalypse. St. Luke's preface, which applies to *Acts* as well as *Gospel*, makes no claim except that of the careful historian, well informed as to the exact facts.

"Mercifully we have been preserved", in our turn, from the futility of looking within a written page for the signature of a Divine Author. Its own authenticity would be the next thing to prove. Intrinsic criteria of biblical inspiration can

never be conclusive. That Almighty God has made Himself directly responsible for a message in human writing, is a fact that none but Him can certify; and He prefers to do so through that corporation which He has made competent to pronounce in His Name. But Dr. Gore develops his argument by passing from inspiration to its effect, the divine guarantee of the truth of what has been written. This effect, he thinks, the New Testament writers did not recognize in each other's writings; for he goes on to say of St. Luke:

> We should judge, moreover, that he cannot have regarded his predecessor St. Mark's record, which he uses, as divinely certified at all points, or he could not have used it with such freedom. We should suppose that he simply believed in its trustworthiness, on the grounds explained later in the famous passage of Papias. The writer of the 4th Gospel again plainly not only supplements, but at points corrects, the earlier Evangelists, Mark and Luke; where he did not correct them, we should suppose that he regards their narrative as true and sufficient.

In the first place, does not this reasoning involve anachronism? It seems to suppose that the divine certification "at all points" of a previous evangelist's writing, were it a fact, ought to be clearly realized by subsequent writers to the end of the Apostolic age, but years before the canonicity, and therefore the inspiration, of any Christian literature at all had engaged the formal attention of the Church. Secondly, if the alleged corrections are "plainly" such, please let us know how far they actually correct. If, for example, they go no farther than synonyms or the coloring of circumstances, they may prove nothing against the *sense* of the previous writer's affirmations as divinely guaranteed; and such guarantee is all that the doctrine of inspiration, from the Fathers to Leo XIII, can be shown with certainty to demand. But lastly, as to Dr. Gore's allegations, which of them are anything more than inferences from textual comparison? Let us first have historical certainty that any evangelist used any written source at all, and just what it was; and then let it be shown that every subsequent variation is actually a "correction" of his original. Only then can Dr. Gore's line of argument prove anything at all. Rather too many things have been "plainly" exhibited

of late. Already we have two purely conjectural entities, "Q" and "proto-Luke", not merely discussed but solemnly appealed to as if they lay before our eyes revealing every line and letter. (The commission to St. Peter, according to some recent effusions, is not "in" either of them.) But conjectural premises do not give birth to historical certainties.

However, "that the Gospels and Acts do provide us with wholly reliable history was from the first taken for granted by the Church." Having granted this, Dr. Gore proceeds to state the effect of the formation of the canon:

> Nevertheless, the canonization of the books, as we see it taking place from the end of the 2nd century, did make a great difference. Clement of Alexandria seems to be the first person to call the New Testament books "divinely inspired". This meant that they were formally co-ordinated with the Old Testament books, and at once all the exaggerated notions attaching to inspiration, which the Church had received from the Jewish schools, passed to them also.

That the Church received from the Jewish schools, or elsewhere, exaggerated notions of Old Testament inspiration, has not been proved, but simply assumed. But if Dr. Gore believes it, how can he write this:

> They [the Fathers] did not interpret as history the early stories of Genesis, but regarded them (with Gregory of Nyssa) as "ideas" or "doctrines in the form of a story".

As it stands, this statement is certainly not true of the Fathers generally. But if it were, it would be utterly irreconcilable with Dr. Gore's "exaggerated notions" of Old Testament inspiration in the mind of the Church. Having, however, assumed their existence with regard to the Old Testament, he now affirms that they were extended to cover the inspiration of the New Testament also. From his own viewpoint and method, he has to prove this independently. But a statement of Origen's, allowed to be extreme and not representative, is the only evidence adduced. If this is constructive and scholarly criticism, may we remain as simple and unlearned as Luther's old woman in the chimney-corner. One thing, however, Dr. Gore has demonstrated. That is the inanity (on the part of his followers) of any further appeal to antiquity

to decide in faith. If it does not matter to a Christian's belief whether or not the New Testament is of divine origin and authority, very few things can. If it does matter, Dr. Gore sees in the ancient Church no competence to answer surely.

But he does find that the canonization of the New Testament reacted unfortunately upon the authority previously enjoyed by apostolic tradition. His final section discusses the historical and actual relation between "the authority of 'tradition' and the authority of Scripture." Dr. Gore well states and develops the function of tradition in teaching and in controversy, its paramount authority and strict conservatism "in matters of doctrine" as distinct (in part) from "matters of discipline or practice". He is really worth reading here. But he is not equally happy in his adjustment of the New Testament Scriptures to the function of a norm of faith in the Church's estimation:

> When the Canon of the New Testament was formulated no new principle was introduced. But henceforth it was understood that the reference to tradition did not suffice. It was taken for granted that the apostolic doctrine had been expressed once for all in the books now canonized, and that the final reference was to the books.

The first of these three sentences states a fact; the second may stand with a certain reservation; the third is very far from correct. Dr. Gore declares it to express what was "laid down peremptorily by Origen, by Athanasius, by the Fathers generally without any hesitation". Yet his very next appeal—to the attitude of I. Nicaea—shows that he has missed a link somewhere, and is really disproving the ultimate supremacy of "the books". The coining of the term *homoousios,* even though not found in Scripture, as *the only means of expressing the Church's tradition,* and thus interpreting the Scripture by a superior norm, is demonstration that "the *final* reference" was certainly not "to the books".

After a few references to the practice of one or two of the Fathers, the pertinence of which is far from evident, Dr. Gore finds himself obliged to write:

> There are two or three passages in the Fathers where tradition is aligned with Scripture as an independent source, but in each case it is made unmistakably evident that the independent authority of

tradition concerns matters of discipline and practice, not matters of faith.

It would be helpful to have these passages, so as to see them in their context. (Elsewhere Dr. Gore cites St. Chrysostom, *in Matt.* Hom. i, 2, as holding that in the Gospels "discrepancies" that "touch only minor matters, and not the chief points of the faith in Christ", admit an inspiration compatible with historical error. There, however, St. Chrysostom's whole context makes it "unmistakably evident" that he is not defending the inspiration of the Gospels at all, but their purely apologetic value as human testimony.) In the present connexion possibly the "authority of tradition" was "independent" precisely because it happened to be invoked in matters merely "of discipline and practice" not touched upon in Scripture. However, we have not the passages. But most assuredly Dr. Gore cannot produce from any period historical proof that in the mind of the Church the New Testament completely supplanted the authority of apostolic tradition in the sphere of faith. Nor does he succeed in showing that the relation between tradition and Scripture acknowledged by I. Nicaea was ever reversed by the (very natural) introduction of Scripture into the decision of controversy. He speaks (though not explicitly) as if this council were the last to display such an attitude. Hefele would prove a useful corrective to this part of his treatise.

But having broken away from history here, Dr. Gore must venture farther. Allowing from the patristic age "a very restricted meaning of the authority of the Church", he appraises the next thirteen centuries in the following summary:

> The time came when the authoritarian spirit of the Roman Church chafed against such a restriction. In fact, it found itself committed to mediaeval doctrines which had not much support in antiquity, and none in Scripture. So the Council of Trent sanctioned the idea of tradition as an independent fount of doctrine besides Scripture.

It is a pity that a serious writer should expose himself to the only criticism appropriate to these words. That the Church has ever found herself committed to any doctrines "which had not much support in antiquity, and none in Scripture" is flatly false, unproved and incapable of proof. But did Trent, after all, present tradition in a novel character? Here, from the

same column, is Dr. Gore's description of the Church before the formation of the New Testament canon:

> The Church with its tradition comes first. It was there before the Scriptures were written. All the books of the New Testament presuppose it, and no one of them is intended to give the first teaching to the catechumen. To use Athanasius' expression, it remains the function of the Church to give the disciple his "point of view" (*scopos*).

And evidently by giving him her own point of view. Trent, therefore, was only reaffirming the original and permanent place of tradition in her life. But Dr. Gore continues the context which we have momentarily interrupted:

> And whereas the idea of tradition suggests researches into the past, and the verifying and correcting of the present by the past, this restraint also upon the authority of the living voice came to be viewed with jealousy or openly repudiated. The present living voice of the Church is enough; and the Church has been given in the successor of St. Peter a centre and seat of final authority.

When and where was any known and authentic "restraint" of the past "repudiated"? And if "the living voice" speaks from the present only, where does this fact appear? Not in the proceedings of Florence, Lyons, Trent itself, or the Vatican. Not in the arguments of papal encyclicals. In all of these the living voice speaks explicitly for past and present together. One who has never read authentic records of its utterance may indulge in petulant fiction if it entertains him, but self-respect should inhibit its publication as theological history.

In a concluding encomium upon the providential mission of "the Anglican Church in the western world to stand for the ancient rule of faith"—a rule which it cannot state, and for which the New Commentary has just begun a new search—Dr. Gore observes:

> Anglicans may well regard themselves as the trustees of the ancient liberty. There is a faith without which the Church cannot live, and which is older even than the New Testament. It is that which the Sacraments make effective and the Creeds embody, and the Councils sought to protect. It is the Church's business to teach that faith. We have no cause to fear that science or historical criticism can dis-

solve its foundations. But we have grave cause to fear that ecclesiastical authority may forget its limitations and become burdensome upon sensitive consciences, and intolerable to the open-minded scholar. So a high value attaches to the limitation which the Fathers admitted.

Any limitation that can avert the rigid pressure of Anglican ecclesiastical authority upon its too-restrained subjects must be of high value indeed. Yet Dr. Gore has not clearly defined this patristic limitation of the authority of the Church's traditional teaching. In an effort to follow him fairly, we can but select the sentences last preceding his remarks on the "authoritarian" reaction of Rome. They are as follows:

> It seems to have been taken for granted that the providence which presided over the coming of the Gospel secured the "all-sufficiency" of the Scriptures on which the Fathers frequently insist. At any rate, it is noticeable that there is, in fact, nothing of importance—nothing which concerns the faith of the ordinary Christian—which can be shown to have been always in the tradition and which is not also implied in the New Testament. . . . The above—which indisputably represents the mind of the Fathers—is a very conservative position. It gives a very restricted meaning to the authority of the Church.

In the light of what Dr. Gore has (unconsciously) admitted of the attitude of I. Nicaea, and of the unvarying appeal to tradition as the final court in subsequent councils, the "meaning" of the authority of the Church does seem to be "restricted", but far otherwise than as Dr. Gore sees restriction. A supreme court is "restricted" by its special function to uttering final and irrevocable decisions, and therefore only speaks on those comparatively few occasions when the inferior and ordinary tribunals fail to decide. When their decision is accepted as final, it is understood to be in harmony with that of the ultimate tribunal. Moreover, if Scripture really had become the ordinary norm of faith, the Fathers were scrupulously careful to interpret its palmary doctrinal passages only in harmony with the existing tradition of the Church. Of this significant fact Dr. Gore is not ignorant, unless he knows no more about patristic exegesis than he seems to know about magisterial decrees.

To leave his readers at last where he has left them—and where the Reformation left their founders—and speak of one particular, there is no escaping the impression that the critical authority to which this Commentary reduces everything is warped by positive bias. Let one instance suffice. It concerns the proposed banishment of the Fall, or rather of a previous state of sanctity and innocence, from "the Catholic Faith". Dr. Gore contributes his own testimony thus:

> Many of the Fathers were in love with the principle of development in the spiritual education of mankind. They knew that man was not created perfect, but only in a fit state to advance towards perfection.

And this is clarified from another angle by a footnote to Gen. 3:7-8, expressing the joint opinion of Drs. Guillaume and Goudge:

> It is worth noticing that the Fathers recognized that man was created mortal. But they held that, if he had remained in supernatural fellowship with God, he might have been raised above his natural destiny.

The reservation last expressed by no means makes up the essential omission. The doctrine of the Fathers in question (though why were they "worth noticing"?) is known to every attentive reader of their comments on Genesis. To the *act of man's creation,* it is true, they attributed nothing but the constitution of his nature. To a separate divine endowment they attributed three gifts not due to nature, which at once characterized man's "destiny" as quite other than "natural". Sanctifying grace and integrity placed him in a state of essential and supernatural "perfection", which admitted of accidental degrees to be attained by the "spiritual education" of faithful coöperation with its graces. Immortality was also conferred. But the Fathers held that all of these higher gifts were so *simultaneous* with man's creation that he began his existence with them, and neither imperfect nor mortal. Such is the teaching of the Fathers in fact: who could gather it from the above remarks? We do not charge their authors with deliberate suppression, but with the mental burden of a bias which inevitably prevents the correct presentation of evidence.

And remember, according to Dr. Gore, we must at times "appeal to the reason and conscience of men", and would therefore prefer men of unwarped judgment.

So then, within a single century, the Oxford Movement has run its course. The volume which its present devotees are welcoming with such acclaim has left them support for many of the individual beliefs which they share with their evangelical brethren. But it has not left them a single distinctive principle. Divine authority in any definite form or accessible source is frankly denied them; inspiration is human and of varying degrees; inerrancy, a figment of rabbinic extravagance; the Church's interpretative authority essentially fallible, and the tradition of her teaching dethroned by a literary enigma known as the New Testament. The only standard of religion from which there can be no further appeal—and so taught the Redeemer Himself—is "the reason and conscience of men."

To this position the "Anglo-Catholic" now stands committed by his own enthusiastic suffrage. The fact is not for Catholics a source of satisfaction, but it may afford them useful information. Somewhere we have seen it in print that the lamented Cardinal Mercier, in partial defence of his own consent to the "Malines Conversations", alluded to his English guests as representatives of those few non-Catholics who still retained some faith in a supernatural Christianity. The great-hearted prelate was fortunate in his ignorance of what was soon to come from the acknowledged leaders of those very men. Not all, of course, will follow with the many. But we, with the full perspective before us, can hardly be misled hereafter as to any prospect of a return of Anglicans collectively to the Holy See, although the proposal on their own part may be repeated. We have before us one more instance of the truth that every step they take collectively leads them farther away from home.

WILLIAM H. MCCLELLAN, S. J.

Woodstock, Maryland.

Criticisms and Notes

CATHOLIC EMANCIPATION, REVIEWED A CENTURY AFTER. By the Rev. Timothy O'Herlihy, C.M. M. H. Gill and Son, Dublin. 1928. Pp. 120.

Father O'Herlihy pays the usual compliment to impartial history but writes in the old, hereditary strain: "The rule of England in Ireland was that of monopoly for the few and contempt for the many, the exploitation of the Island for the select garrison and the forging of chains for the common people whose lot was thraldom." It is high time that Irish writers and the Irish people faced the future and stopped complaining about the past. He sees the Protestants still in the ascendancy, and Trinity College "still an ulcer in the heart of the nation, and, until means are devised for softening the bigotry which it disseminates, the old spirit of privilege and superiority will still survive". One gets quite a different idea of Trinity from the excellent work of Sir James O'Connor, *The History of Ireland, 1798-1924*, and assuredly in Ireland it is the Trinity degree which counts. There is the sad account of English misrule and the story of the rebellion of 1798, which the author regards as deliberately planned by the English ministry in order to bring about the Union. It is doubtful if James I ordered Ireland peopled with Puritans, whom he was persecuting at home and driving into exile. He seems to regard Protestants in Ireland as aliens, though many of them can trace an ancestry in Erin back to the Stuarts. If Ireland is not their country, what land can they claim? Yet the author glories in '98 and in such Protestants as Emmett, Wolfe Tone, Burke, Swift, O'Brien, and Mitchell. Father O'Herlihy objects to O'Connell's reference to his "Protestant fellow-countrymen" with the statement that "they were aliens and corrupt aliens." Considerable space is given to the long-forgotten "veto question".

Finally the author reaches his subject, Catholic Emancipation: "Its urging was the greatest of all tactical mistakes. The energy devoted to it and the hardships which it entailed would have won Repeal. . . . The English Catholics were the only party that benefited by Emancipation, and it was the only means that could have relieved them from disabilities. . . . But, for Ireland, Catholic Emancipation put back the clock, while it gave the British Government a character for righteousness and liberal-mindedness which it was not slow to parade in its later and more iniquitous dealings with Ireland. . . . For a hundred years the country has had to pay a heavy price for the blunder of Emancipation. . . . To say that

Catholic Emancipation was an egregious mistake is a form of expression that will grate on many an ear." The author sees a forced emigration " to the bright land of the brave and the free, but where nothing was got but what was earned by honest sweat ". It is honest sweat which is now needed in Ireland, for from work only has any man a right to gain success.

Poor Dan O'Connell, if he could only see how the Irish irreconcilables now regard him and his memorial on Sackville Street: " His position in the British Parliament nullified all the good which he had previously done in Ireland. It is true that he made great speeches, that he thundered and denounced, but of what avail. . . . He became a benign old gentleman . . . very anxious to please everybody—rather a Whig in outlook and inclination, with a decided disposition to look for jobs for relatives and friends." Father O'Herlihy appears to agree with the historian who admits that O'Connell did a good deal for the Catholic Church and archbishops who could now make the Castle tremble, but nothing for hungry stomachs and the poor for whom he had no more care than the harshest absentee.

Instead of "An Act for the Relief of His Majesty's Roman Catholic Subjects ", Emancipation might be called an act for their enslavement. It is only the O'Connell of repeal that the author admires, but although he embodied all the fine characteristics of the Irish race, he did descry a promised land for his people. The moral fibre of the people was weakened by emancipation, which seemed the end, and the nation was not aroused from its delusion until 1916. In conclusion the author would have Ireland of to-day develop the mission and culture which were cut short seven centuries ago and remake the Nation on Irish and Catholic lines. But again, there is no practical program.

JURISDICTION OF THE CONFESSOR. According to the Code of Canon Law. By the Rev. James P. Kelly, J.C.D. Benziger Brothers, New York, Cincinnati, Chicago. Pp. 273.

The reader will find in this volume a thorough exposition of the powers of the priest in his work as confessor. The nature of his jurisdiction, the early history of confession and the present law of the Code are set forth clearly and in sufficient detail to meet every type of problem which the confessor is apt to meet. Needless to say, he should be guided always by accurate and complete information. Not seminary training nor a good memory nor " common sense " will equip the priest adequately for his work in the confessional.

The reverence in which the Sacrament of Penance should be held, the duty of being properly equipped for the guidance of souls, and respect for the authority of the Church, combine in demanding conscientious preparation on the part of every priest who enters the confessional. Dr. Kelly's volume answers with authority every need of the kind mentioned. It is highly commended in the Preface written by Monsignor Bernardini, Dean of the School of Canon Law of the Catholic University.

MODERN PARISH PROBLEMS. By Edward F. Garesché, S.J. Preface by the Most Reverend S. G. Messmer, D.D., Archbishop of Milwaukee, Joseph F. Wagner, New York. Pp. 239.

In thirteen chapters the author brings together in this work a wide range of comment and suggestion on problems of parish life. Some of the chapters appeared in this REVIEW. Parish organization, the welfare of young men, losses to the faith, under-privileged children, good reading, commercialized amusements, moving-pictures, mixed marriages, are among the topics that Father Garesché discusses in a practical way. A thoughtful reader of this work will be guided toward a clear perception of many difficulties in modern parish life.

No parish is isolated. Even geographical limits are none too clearly defined at all times. Socially a parish is a theoretical division of the community. The currents of life flow without regard to parish lines. General conditions affect parishioners in a more far-reaching way than any parish direction can. An adequate pastor knows this fact and tries to deal with it. *Modern Parish Problems* represents an attempt to direct the attention of the clergy toward general social conditions as their effect is seen in the people that make a parish. Of course, all kinds of differences of opinion will appear when we attempt to deal with practical questions. When a pastor is awake to his problems he takes a first step in preparation. When he attempts to find successful methods wherever he can, he takes a second step. When he seeks the lessons of representative experience and brings them to the solution of his own problms, he does his duty as well as lies in his power. Father Garesché's volume offers all three services to a serious reader.

THE LIFE AND WORK OF BLESSED ROBERT FRANCIS CARDINAL BELLARMINE, S.J., 1542-1621. By James Broderick, S.J. Introduction by His Eminence Cardinal Ehrle, S.J. P. J. Kenedy & Sons, New York. 1928. Pp. 521 and 506. Two volumes.

This Life of Blessed Robert Bellarmine is not of that class of books which have to be puffed quickly ere their value fade, but one of those masterpieces which long command attention. The author modestly minimizes its importance. Father Broderick wears his learning lightly; it is learning none the less. Whether for the importance of its hero, the thoroughness with which the facts of his career have been investigated, the literary charm, balance and proportion with which they have been presented, Father Broderick's works ranks with Ward's *Wiseman* and *Newman*, Snead-Cox's *Vaughan*, Butler's *Ullathorne*, Leslie's *Manning*, or Guilday's *Carroll* and *England*, as a biography which the student of Church history cannot afford to miss.

Outside of an anti-Catholic account issued some seventy years ago, this is the first Life of Bellarmine in English. Attractively printed and illustrated, it catches the eye. A thousand pages long, it describes adequately the principal activities of the great apologist's incredibly busy and diversified career, with copious quotations from his writings, which reveal his delightful personality as well as his amazing erudition. Yet even this ample canvas does not provide room for a full picture of all of Bellarmine's efforts, such as those designed to bring about the reunion with the Church of the Chaldeans of Mosul, the Ruthenians of Poland and Lithuania, the Greek Patriarch of Constantinople, the Malabar Christians in India, and the Slavs of the Balkans.

As Cardinal Ehrle says in his touching and scholarly Introduction, "Rarely indeed are capacities such as he possessed for government, for administration, for teaching and preaching, for writing, and for the direction of souls, to be found combined in one man. He was the orator of universities and of the Papal Court, professor of almost every branch of theology, consultor of the majority of the Roman Congregations and of a Papal Legate, rector of the most important college of the Society of Jesus and superior of one of its largest provinces, Archbishop of Capua and for twenty-two years a Cardinal. There was scarcely a single important ecclesiastical affair of his age in which he did not take a leading part, the struggle with heresy, the reform of the Calendar and Breviary, the revision of the Vulgate under Sixtus V and Clement VIII, the great controversy

between the Dominicans and Jesuits about efficacious grace, the interdict pronounced against the Republic of Venice, the assault of King James of England and his theologians on the temporal prerogatives of the Holy See, the events leading up to the trial of Galileo."

His extraordinarily versatile intellect was suited both to the most subtle speculations and to historical and philological research. His enormous reading, forceful logic, theological acumen, literary power seemed ever at command so that at the wish of superiors and Pope he could issue his monumental "Controversies" for the learned and his Catechism for the simple and achieve in both a success immediate, amazing, and enduring.

Yet busy as Bellarmine was with the affairs of the Papacy, he found time to aid his friends, to write delightful letters to his relatives (gently rebuking their importunities), to answer the questions of strangers, defend the persecuted, and, above all, to devote long hours to prayer and the direct service of his Maker. For first, last, and always Bellarmine was a man of God, an exemplary religious, a model bishop, a paragon of humility in the Sacred College. Rightly then did the letter of Benedict XV in 1920, when Bellarmine's virtues were pronounced heroic, say, "Omnia una voce declarant, Bellarmino virtutem mirabili quodammodo scientiam et pietatem coniunxisse." The decree of Beatification (13 May, 1923), after pronouncing him the "fulgidissima gloria" of the Society of Jesus and of the Sacred College, says that his contemporaries pronounced him "like to St. Charles Borromeo, a hammer of heretics, a restorer of holy discipline, a marvel and bulwark of Christian faith, a strenuous asserter and defender of Catholic truth," and that the Popes themselves "did not hesitate to call him even in his lifetime very holy, a hero in the exercise of every virtue". Hatred of the Jesuits and opposition to Bellarmine's views on the temporal power of the Pope prevented Urban VIII, Clement X, Clement XI, and Benedict XIV from raising the great Cardinal to the altars; yet though he had to wait for three centuries for the honor of beatification, no one fears that he will have long to wait before being canonized.

Readers of various types will find interesting matter in these volumes with their Latin appendices. The apologist will find Blessed Robert's methods of defence and attack more lively than those of his friend, St. Francis de Sales, yet the latter carried only the Bible and Bellarmine's "Controversies" as his weapons in the Chablais. The American student of political science will turn to Father Broderick's page, "A Prophet of the U. S. A.?" and his final sentence (in opposition to the opinion of Dr. John A. Ryan and Father Millar, S.J.), "In view of these complementary negations

and doubts, must we not frankly abandon any attempt to turn the Cardinal into a sort of prophet of American Federalism?" (p. 238). Students of church history will discuss Father Broderick's defense of Bellarmine's preface to the Clementine-Sixtine Vulgate. The theologian will find the Jesuit side of the controversy concerning grace fully and clearly stated (though an English Dominican has vehemently attacked Father Broderick's presentation of this controversy); and if the reader-theologian be a peace-loving man, he will rejoice that Paul V ended the dispute in the way suggested by Bellarmine and St. Francis de Sales. The scientist will gladly learn Bellarmine's true attitude toward Galileo personally, and note that in spite of his traditional views on the relations of the earth and the sun, he favored in physics and astronomy, as he did in history and liturgy, a scientific method of investigation. The chronicler of religious Orders will mark this devoted Jesuit's friendship for Benedictines, Carmelites, Augustinians, Servites, Franciscans, Minims, Celestines and, even during the critical years, with the Dominicans. Baronius, the Oratorian, and he were as David and Jonathan. Frank and fearless to a heroic degree, he pointed out their faults to Popes, reproached the Fathers of his own Society for not carrying out properly the ceremonial of the Church, criticized the views of Lessius and Suarez, and in some points sided with the Dominicans against Molina. The lover of sanctity will not only be edified by such courage and passion for truth, but he will be spiritually uplifted on every other point. He will be impressed by the humility, charity, patience, piety, self-denial, good humor of the man even more than by his talents or stupendous industry. He will expect a genius and will rejoice at finding a saint. It is upon this note that we are sure Father Broderick would wish us to close. His own beautiful final sentences sum up his hero's achievement and spirit. "Blessed Robert's learned folios may now be only unconsidered pensioners in the library, but the history of the Catholic Church is different because he wrote them. His labors are incorporated in her life, and his dear undated self with the 'countenance not very grave' has a message for her children each spring when his feast comes round until the end of the world: 'Carissimi, love is a very wonderful and heavenly thing. In its dictionary you will hunt in vain for the word 'impossible'."

A GENERAL HISTORY OF THE CHRISTIAN ERA. By Nicholas A. Weber, S.M., S.T.D., Catholic Educational Press, Washington, D. C. Revised edition, 1928.

Teachers of modern history in Catholic high schools, preparatory seminaries, academies, and colleges will welcome this revised edition of Doctor Weber's second volume of the Christian Era, covering the period from 1517-1928. The success of a text-book is in its sale, and no Catholic book in this field has been more widely used during the past six years. Father Weber by training, scholarship, linguistic ability and teaching experience was prepared to write a book which would serve the requirements of Catholic schools and which incidentally would meet the test of the various college-entrance boards. Unlike most American writers, he evidences a thorough, first-hand knowledge of the present European situation and has based his account on French, Italian, and German material as well as on authorities in English. Too many writers of American text books describe Europe as seen through English eyes and hence are naturally biased along English lines.

Dr. Weber's book was handed by this writer to a Presbyterian professor in one of the larger secular universities. He turned to the section on the Protestant Revolt and pronounced it an excellent and fair summary. He might have applied other tests; for the author has treated the Thirty Years War, the Encyclopedists, Gallicanism, Louis XIV, the French Revolution, the War of 1870, the Irish question, the Alsacian situation, and the causes of the World War with remarkable detachment. Given freer scope than some publishing houses would permit, Dr. Weber has not hesitated to describe the Roman question, bolshevism, socialism, and the Mexican persecution. Ireland is given too much space, though the narrative is most instructive. Germany is not entirely blamed for the war, by this author who has followed the latest researches on the subject.

Father Weber's *General History* is compactly written. It is not compiled. It is replete with information, secular and religious. It is not racial. It is not controlled " history ". It is a book with blood and soul, for the author writes with courage and candor. And good history requires scholarship, wide reading, breadth of view, a clear if not flowing diction, and above all personal honesty on the part of an author.

A CATHOLIC LOOKS AT LIFE. By James J. Walsh, M.D. Stratford Co., Boston. Pp. 274.

Before going into a detailed examination of life from the Catholic viewpoint, Dr. Walsh scrutinizes the terms of his theme. He first considers the term "a Catholic", and marks the change a century has made in the common understanding of non-Catholics with regard to it. A Catholic, he concludes, is deemed a person far less execrable than the early nineteenth century held him to be, and he anticipates the hearing of the Catholic view, at no distant date, as a customary prelude to judgment upon Catholic questions.

The concept of "life", he declares, has, in a much briefer period, undergone a far greater change. The arrogance of the 'nineties was certain that the last word on life had been written, and that that word was *matter*; the humility of present-day science knows that the first draft of the preface has no more than been started. Each addition to our knowledge in regard to life opens up an unsuspected avenue of thought, its extent unfathomable, its by-ways innumerable. The more man learns, the more he wonders concerning life; only the mysteries of religion help us to understand life's mysteries.

The Catholic commences his "look at life" by a look into the so-called science of life, and the reputed conflict between biology and religion. The evidences being adduced, he finds that Catholics among the first in the order of piety are among the pioneers in biological research and the leaders in its present-day advance. In the light of this, evidence of "conflict" must be sound indeed to merit consideration. Examining biology itself at its present stage, and the words of Scripture which agnostics wrest to a supposed contradiction of biology's findings, Dr. Walsh finds no necessary contradiction. Human revelation is fallible, tentative, and evolutionary. Scriptural references to the nature of organic matter are broad and adaptable, being, after all, only an incidental feature of God's revelation to man. There is no real conflict between Holy Scripture and the definitely established facts of biology—and none between it and any of the hypotheses that are likely to be established.

So too with regard to the alleged contradiction between anthropology and Catholic teaching. Catholic priests and laymen were among the pioneers of the science, and a few to-day hold, unrebuked, the most radical views on evolution, in so far as it concerns the body. The Catholic looking upon anthropology finds himself unrestricted by the Church in forming opinion, provided he does not attempt to account for the soul by the evolution hypothesis; but he is cautioned about dogmatizing prematurely.

Looking at education, the author first considers the classical "horrible example" which Protestants use to prove the backwardness of the Church—Mexico. Unbiased modern research, Dr. Walsh demonstrates, has discovered sixteenth-century Mexico to have been immeasureably in advance of the United States, up to the middle of the nineteenth century, in regard to scholasticism, science, and the arts. Being himself a physician, he particularly cites medicine. Even in the general spread of learning, he indicates, Mexico gains by the same comparison.

Taking Louvain as typical of Catholic institutions of higher learning, Dr. Walsh proceeds to stretch its history, and to enumerate its outstanding alumni and their contributions to learning. Unswervingly Catholic throughout five centuries, and among the first in prestige during all that time, Louvain symbolizes Catholic education and the contributions of the Church to human knowledge.

Looking at art, and the relation of his Church to it, the Catholic recognizes a subject that cannot fittingly be briefed with a few taps on a typewriter. Dr. Walsh sketches the history of the Church and the achievements of her communicants—notably religious—in the arts, and pictures the void that would remain if the Catholic influence on art were obliterated. Through her own creations, and higher adaptation and preservation of non-Christian models, the Church has furnished esthetic inspiration to the modern world.

Looking at his brothers and sisters in the faith, the Catholic is able to name such a host of those who towered above their fellows —the saints and geniuses of the ages—that he himself takes renewed assurance of the faith that is within him. He illustrates profusely the liberality of the sphere in which the Church has encouraged feminine activity, devoting several chapters to the subject.

Examining freedom of the spirit, Dr. Walsh finds the demands of non-believers exorbitant, in that they magnify the decisiveness of their own cogitations with regard to the eternal verities, and ignore the differences of opinion to which independent thinking invariably leads. That the Church permits freedom of the spirit, however, he illustrates with examples of mighty intellects among her communicants whose ideas ran in altogether divergent channels. These men literally sounded the depths of human thought, not dallying with forbidden conclusions, to be sure, yet studying them microscopically. On difficulties, concerning which small minds complain but which the great minds cited submit to faith, Dr. Walsh quotes Cardinal Newman—"A thousand difficulties do not make one doubt".

In an afterword, he relates instances in which the most consummate aversion to Catholics was dispelled by acquaintance with

them. As these instances multiply, intolerance vanishes. He exhorts Protestants not to learn about Catholics and Catholicism from the enemies of the Church, as has been the practice in the past, but, in keeping with the spirit of modern investigation, to seek first-hand information.

Dr. Walsh is unable to reach the heart of his subject matter without tossing many musty illusions to the winds. Among such are the "short-sighted other worldliness" of the Church, the abasement of women in the middle ages, and the modernness of many modern theories—the ascendancy of Spain coinciding with the institution of the Inquisition.

HEART HERMITAGE AND OTHER POEMS. By Patrick J. Carroll, C.S.C. Scott, Foresman and Co., Boston.

A RIME OF THE ROOD AND OTHER POEMS. By Charles L. O'Donnell, C.S.B. Longmans, Green and Co., New York.

This collection of short poems by the Rev. Patrick J. Carroll, C.S.C., under the general title, *Heart Hermitage and Other Poems*, contains a number of good lyrics. Most of the poems deal with homely subjects in simple and unaffected language. They are characterized by sincere and strong feeling. The "Mary Songs" and "Christmas Songs" are all religious in tone. The poems about Ireland reveal the author's deep love and occasional feelings of homesickness for his native land. The nature poems, under the heading "The Heart of the Wind", are the most pleasing in the book, both for the moods expressed and for the delicate perception of beauty in the outdoor world.

An excellent group of short poems by the Rev. Charles O'Donnell, C.S.C. has recently been published under the title, *A Dream of the Rood and Other Poems.* The book shows delightful variety in subject matter and in form. Many of the poems are on religious subjects, but there is such strength and freshness in the handling of them that they possess distinction. The mutual love of Jesus and His Blessed Mother is beautifully commemorated, and the character of St. Joseph appears very human and lovable. Some lines called "Wonder" are very pleasing. In them April is described suggestively with a frequent repetition of the word blue, somewhat like Walter de la Mare's "silver". Poetry lovers will share the author's sympathy for Guinivere and Launcelot, expressed in "Out of the Idyls", and "Shalott", and they will likewise be gratified that Rome has an added attraction for this priest-poet because of

its association with Keats and Shelley. Many readers will draw pleasure from these poems as they are marked by great originality and poetic power.

Literary Chat

Two works which have appeared recently acquaint us with the spiritual teachings of Saint Jane Frances Fremyot de Chantal, the founder of the Visitation community. The first is *Doctrine Spirituelle de Sainte Jeanne-Françoise de Chantal,* by the Rev. R. P. Mezard, O.P. (P. Lethielleux, Libraire-Editeur, Paris; pp. 604.)

The second is *Saint Jane Frances Freymot de Chantal,* Her Exhortations, Conferences and Instructions, translated from the French edition printed at Paris in 1875, (Revised Edition, Loyola University Press, Chicago, pp. 478.)

Although the arrangement of contents in the two volumes differs in order, a comparison of the treatment of many topics shows that the English edition is in very large measure in literal agreement with Father Mezard's work in French. Naturally the second of the two works will make wider appeal to those who read English only or do so by preference. Father Mezard's work gives no supplementary information concerning St. Jane herself or the sources which are used. The Loyola University Press edition contains an Introduction by Miss Katherine K. Brégy and a Preface. Both of these furnish an interpretation of the spirit of the Saint and an account of the sources which are used.

* * *

While Saint Jane never contemplated the publication of a volume or even of a systematic treatise on the spiritual life, a careful record of her instructions, exhortations and conferences was kept in her community to a degree of accuracy and completeness which makes a most satisfactory exposition of her teaching possible. Both volumes are characterized by a smooth and attractive narrative style and they retain the intimate note that the saint's instructions naturally took on from the circumstances in which they were delivered. While the influence of St. Francis de Sales is manifest, the personality of Saint Jane and an individual note which her spiritual vision and practical insight made inevitable, stand out clearly. Both volumes are welcome contributions to our rapidly growing literature of the spiritual life.

Father Robert Hull, S. J., has brought out a translation from the Spanish, of the *Short Life of St. Ignatius Loyola* published in 1921 by Father Antonio Astrain, S. J. The author's original purpose was to prepare a short life which would set forth the essential facts and characteristic qualities of the saint's personality and achievements. His success in accomplishing his purpose and in the general appeal which his work made is indicated by the fact that translations have appeared in German, Italian, Portuguese and now in English. The lack up to the present of a satisfactory English life of St. Ignatius which is complete, sympathetic and based on original sources, assures wide appeal to Father Hull's translation. (Benziger Brothers, New York, pp. 116.)

Trust as a fundamental spiritual obligation toward God and fellow men is rarely understood adequately by many intelligent Christians. The impulses of despair and pessimism, many of our offences against charity, much of the impatience with which we bear trials of every kind and the mysteries of Divine Providence, are due in large measure to our misunderstanding of the nature and function of trust in God. On this account we note with pleasure the thirteenth volume from the busy pen of Mother Mary Loyola, in which she discusses

the far-reaching rôle of confidence in God in spiritual life. The distinguished author's work would have gained increased appeal had she discussed in greater detail the spiritual motives and the special rôle of mutual trust among men. The home, the school, the power of the priesthood itself, are conditioned very largely by attitudes of mutual trust. Our failure to recognize this has a direct bearing on marriage, home and civil life and in the great work of social leadership.

The full vigor of our interest in the work of the Catholic Church depends on adequate appreciation of her wonderful history as well as of her doctrine. And our estimate of the history of the Church requires sympathetic insight into the religious communities which have providentially appeared from time to time, as she undertook new activities under the inspiration of divine faith and zeal for souls. Foreign languages are much richer in this literature than is English. Hence it is that translations and adaptations of works written in them have a fundamental part in our training, while we await the publication of original works in English to tell us of the riches of our own history. On this account we note with pleasure the appearance of *The First Disciples of St. Dominic,* by the Very Rev. V. F. O'Daniel, O.P. (The Dominicana, 487 Michigan Avenue, Washington, pp. 518.) For sale by Frederick Pustet Co., New York and Cincinnati.

Dr. O'Daniel's work is adapted and enlarged from Father Anthony Touron's *Histoire Abrégée des Premières Disciples de Saint Dominique.* Sketches of fifty of the great saint's associates give us for the first time in English authentic information about the men who caught the vision of St. Dominic which created the Order of Preachers. At the same time they afford insight into the achievements and sanctity that followed the first efforts of the great founder of the Dominicans. All of the resources of Dr. O'Daniel's skill as an historian are brought to bear on his adaptation of Touron's work. The sketches as we now see them are as exact as scholarship can make them.

Another translation which gives us a very satisfactory survey of recent Catholic missionary activity in China, makes available to readers of English the Life of Hélène de Jaurias, a Sister of Charity of Saint Vincent de Paul who died in 1900, after forty-seven years of service in China. Her death occurred at the time of the Boxer uprising, the horrors of which clouded her last days. Sister Hélène had known floods, war, hunger, prejudice against foreigners and discouraging physical discomfort as she labored for souls among the Chinese. The original Life written in French by Father Henry Mazeau was crowned by the French Academy. The translation is by a grandniece of Sister Hélène. It is done remarkably well. The work gives not only an edifying account of a great missionary Sister but also an insight into the foreign relations of China, legalized invasion through "spheres of influence", and Chinese resentment against foreigners, including missionaries who fall within the range of savage suspicion. No one can read this story without being profoundly edified, without deep appreciation of latter-day heroism and faith in the missionary field. (*The Heroine of Pe-Tang,* Henry Mazeau, Benziger Brothers, New York, pp. 252.

A second edition of Father J. R. Buck's *A Convert Pastor Explains* has just been published. (The Bruce Publishing Co., Milwaukee, pp. 192.) The Foreword is written by the Rev. Edwin O'Hara, LL.D. The contents appeared originally in *The Sunday Visitor.* Instead of following a method of formal exposition Father Buck employs dialogue by means of which he creates situations that lead to informal exposition. The author was reared in the Presbyterian faith and trained to strong aversion against the Catholic Church. His conversion is referred to only briefly.

A volume of 573 pages, containing about one hundred of the plans for enforcement of the 18th Amendment called forth by the W. A. Durant Prize of $25,000, has just appeared. (Law Observance, Durant Award Office, 250 West 57th Street, New

York City.) An Appendix contains the texts of telegrams exchanged between Mr. Durant and Mr. Hearst. The latter has offered a prize of the same amount for the best plan "to repeal the 18th Amendment and substitute in place of prohibition, a more liberal and more American measure which will secure for the public more genuine temperance with less offensive interference with the fundamental rights and personal liberties of the citizen".

Fiction and Its Makers, edited by Francis X. Talbot, S. J., Literary Editor of America, (The America Press, New York, pp. 204.) contains a reprint of twenty-one articles which have appeared in *America's* columns. They discuss from many standpoints the nature and function of the novel and its relation to the interpretation of the Catholic philosophy of life. The Introduction by Father Talbot outlines the problem with which different authors deal. His optimism concerning the prospects of the development of first-rate Catholic fiction or of fiction in harmony with Catholic philosophy is highly encouraging. He speaks as follows. "Happily the group of novelists who make the Catholic philosophy of life the groundwork of their fiction is steadily increasing. Never before in English literary history have there been so many and such brilliant Catholic novelists. In technical excellence they are easily the equal of their contemporaries; in moral significance they are decidedly superior."

The bibliography which Father Talbot publishes supports his statement impressively. It contains a list of all of the works of the authors of the chapters which are reproduced. The volume has real value for all thoughtful Catholics, for all teachers of English, and for all who are concerned with the development of satisfactory libraries that respect the ideals of Catholic faith and serve the interests of all who seek in fiction the sympathetic interpretation of Catholic life and its ideals. The work should be available and it should be recommended to all of the students in our colleges.

A little volume of 207 pages, well bound and well printed, puts in permanent form many articles of the Rev. Edward F. Garesché, S.J., published at different times in *Hospital Progress, The Modern Hospital,* and *The American Journal of Nursing.* (*The Soul of the Hospital,* W. B. Saunders Co., Philadelphia, London.)

It is a work that will be very helpful to various types of patients in hospitals and to nurses who now carry so much responsibility for the morale and the physical care of the sick. The chapter on "The Hospital and the Public" contains a welcome recognition of the rôle of the hospital in social work and commends directly the services of the trained social worker in medical social service. Directors of hospitals will find many stimulating suggestions concerning the spirit and details of their administration. The chapter on "The Ethics of Waste" deserves careful reading. Our slowness in adopting modern business methods in concentrating purchases and inviting expert direction extends beyond the hospital into many fields of Catholic institutional life.

A new and enlarged edition of *Social Problems and Agencies* has just been brought out by its author the Rev. H. S. Spalding, S.J. It contains 38 chapters, each prepared by an expert in his field. The chapters deal with social problems and the agencies which undertake to solve them. Americanization, Social Work, Organized Labor, Women in Industry, Unemployment, Juvenile Delinquency, Child Labor and Mental Hygiene, to select but a few of the titles, indicate the wide range of Father Spalding's book. Each chapter is followed by questions and suggestions for discussion. This detail adapts the work particularly for use in the class room, the primary purpose of its author. Abundant references facilitate the wider inquiries that would naturally result from a thoughtful reading of the work.

The North American Review for April has a striking article on "The Little Flower of Lisieux". Written by an American journalist in Paris,

Alvan F. Sanborn, it brings the large, free interpretations of the newspaper man to bear on the character of the Little Flower, with surprising and pleasing effect. It is an article that would bear reprinting.

There is a world of pastoral wisdom contained in the *Spiritual Exercises of St. Ignatius,* which make it profitable for anyone who is engaged in the care of souls to read and study them, quite apart from the gain to be derived by using them as guide in a continuous retreat. The handy edition just issued from the Marietti Press (Turin), giving the Spanish text and Latin translation side by side, bears the distinct mark of its original authorship in the peculiar idiomatic expressions of the Founder of the Society of Jesus. This spirit is retained by the later General P. Joan Roothaan, who closely imitates the Spanish speech of the Saint. With this we get also an interpretation by the translator, to greatly facilitate the method of meditation.

From the same publisher (Marietti, Turin) comes an Italian booklet, *Spighe bibliche a nutrimento della Pietà Cristiana,* which is remarkable, even among manuals of Scriptural devotion, for the wealth of its illustrations and its close adherence to the inspired text as a guide and nourishment to Christian piety. It is not a prayer book, yet it presents the maxims which elevate the soul in a way to lead the reflecting mind to feed its aspirations toward holiness of life. The authoress is aptly compared to Ruth, by the bishop who introduces the book, as a gleaner in the fields of heavenly truth, who binds the sacred sheaves to be carried in the folds of the heart. Whence the title *Spighe.* Ecclesiastical students and priests who want to improve their Italian, while feeding their souls upon safe spiritual provender, will be delighted with the little volume.

Heart Talks with Jesus is the second of a series, under the same title, from Rosalie Marie Levy, who writes to further the Apostolate for the Conversion of the Jews. As in her other books, *The Heavenly Road, Why Jews Become Catholics, Judaism and Catholicism,* etc., the sound judgment displayed in her writing is supplemented by the good taste in the make-up of the volume. (Published by the author, Box 158, Station D, New York.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

RELIGION TEACHING PLANS. Outline Lessons Based on Modern Principles of Education as Exemplified in Practical Class Use, Suggesting Ways of Developing, Organizing and Applying the Lesson in the Catechism. By the Franciscan Sisters of Christian Charity, Holy Family Convent, Manitowoc, Wis. Edited by Sister M. Inez, O.S.F. With Preface by the Rev. George Johnson, Ph.D., Teachers' College, Catholic University, Washington, D. C.; Head of Department of Education of the National Catholic Welfare Conference. Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. x—245. Price, $2.15 *postpaid.*

SERMONS AND ADDRESSES. By the Rev. A. M. Skelly, O.P. B. Herder Book Co., St. Louis and London. 1929. Pp. viii—361. Price, $2.25 *net.*

CHALK TALKS, or Teaching Catechism Graphically. (Based on the Baltimore Catechism.) By Jerome F. O'Connor, S.J. and William Hayden, S.J. Part I: Teacher's Edition. Queen's Work Press, St. Louis. 1928. Pp. 43. Price, $0.15.

SPIGHE BIBLICHE A NUTRIMENTO DELLA PIETÀ CRISTIANA. Celestina Calleri. Seconda edizione accresciuta e migliorata. Casa Editrice Marietti, Torino e Roma. 1929. Pp. xii—207. Prezzo, L. 5 —.

IN NEWNESS OF LIFE. Short Chapters on the Spiritual Life. By Robert Eaton, Priest of the Birmingham Oratory. With a Preface by the Right Rev. Bishop Barrett, Bishop of Assus, and Auxiliary Bishop of Birmingham. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1928. Pp. 117. Price, $0.90 *net.*

EXERCITIA SPIRITUALIA SANCTI PATRIS IGNATII DE LOYOLA. Textus Hispanus et Versio Litteralis Autographi Hispani. Auctore A. R. P. Joanne Roothaan, Praeposito Generali Societatis Jesu. Ex editione quarta Romana anni 1852. (*Monumenta historica Societatis Jesu* a Patribus ejusdem Societatis edita.) Domus Editorialis Marietta, Taurini et Romae. 1928. Pp. xx—354. Pretium, *Lib. it.* 6 —.

DE RE BENEFICIALI IUXTA CANONES CODICIS IURIS CANONICI, Lib. III, Pars V, Tit. XXV. Marius Pistocchi, I.U.D., Archipresbyter Eccles. Cathedr. Foroliviensis. Marius E. Marietti, Taurini. 1928. Pp. 501. Pretium, *Lib. it.* 15 —.

THE AUTHORITY OF THE BIBLE. By C. H. Dodd, M.A., Yates Professor of New Testament Greek and Exegesis at Mansfield College, Oxford; University Lecturer in New Testament Studies; Grinfield Lecturer on the Septuagint. (*The Library of Constructive Theology.*) Theological Editors: W. R. Matthews, D.D. and H. Wheeler Robinson, D.D. General Editor: Sir James Marchant, K.B.E., LL.D.) Harper & Bros., New York and London. 1929. Pp. xv—310. Price, $3.00.

DE POENITENTIA Quaedam Quaestiones Quas in Seminario Metensi Proponebat P. Chrétien. De potestate ministri. De sigillo sacramentali. De delictis a confessario vitandis. Metis: ex Typis "Imprimerie Lorraine"; Parisiis (VI^{e}): apud A. Giraudon. 1929. Pp. 150. Pretium, 15 *fr.*

PRAYER FOR ALL TIMES. By Pierre Charles, S.J., Professor of Theology in Louvain. Translated by Maud Monahan from *La Prière de Toutes les Heures.* Second Series. P. J. Kenedy & Sons, New York. 1928. Pp. 171. Price, $2.00 *postpaid.*

NEWMAN'S APOLOGETIC. By J. D. Folghera, O.P. English Version by Philip Hereford. With an Introduction by Bede Jarrett, O.P., S.T.L. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1928. Pp. 252. Price, $2.00 *net.*

A LITTLE BOOK OF CHURCH ETIQUETTE, or How to Behave before Our Lord in the Blessed Sacrament and at Devotional Exercises in General. By the Right Rev. Monsignor J. H. Schütz. Freely adapted to American conditions by the Rev. F. Schulze, D.D., St. Francis Seminary, St. Francis, Wis. B. Herder Book Co., St. Louis and London. 1929. Pp. v—104. Price, $1.00 *net.*

L'AME ARDENTE DE ST. JEAN DE LA CROIX. Par l'Abbé Rodolphe Hoornaert. Desclée, De Brouwer & Cie, Bruges et Paris. 1928. Pp. 134.

LE BRÉVIAIRE. Par Dom Baudot, O.S.B. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1929. Pp. 171. Prix, 10 *fr.*

THE MYSTERY OF THE KINGDOM AND OTHER SERMONS. By the Rev. Ronald Knox, M.A. Longmans, Green & Co., New York and Toronto. 1929. Pp. vii—181. Price, $2.00.

THE CATHOLIC'S COMPANION. A Prayer-Book with Instructions, Advice and Devotions for the Catholic Laity. By Tilmann Pesch, S.J. With a frontispiece. C. Wildermann Co., New York. 1927. Pp. xxii—527.

THEOLOGIA MORALIS UNIVERSA IUXTA CODICEM IURIS CANONICI in Memoriae Auxilium Aptiori Methodo Digesta Seminariis, Examinatoribus, et Concursum Adeuntibus Perutilis. Sac. Camillus Colli-Lanzi, Burgi Ticini Novariensis Praepositus. Vol. I: De actibus humanis.—De conscientia.—De legibus.—De peccatis.—De censuris et poenis vindicativis. Pp. xxvii—362. Pretium, *Lib. it.* 15. Vol. II: De Virtutibus Theologicis.—De Virtutibus Moralibus.—De Vir-

tute Religionis.—De Virtute Iustitiae. Pp. 423. Pretium, *Lib. it.* 16. Vol. III: De Praeceptis.—De Restitutione.—De Praeceptis Ecclesiae.—De Praeceptis particularibus. Pp. 371. Pretium, *Lib. it.* 15. Vol. IV: De Sacramentis. Pp. 625. Pretium, *Lib. it.* 28. Marius E. Marietti, Taurini et Romae. 1928.

TERESA HELENA HIGGINSON, SCHOOL TEACHER AND MYSTIC, 1844-1905. Abridged from the larger life. By Cecil Kerr. With eight illustrations. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1928. Pp. 64. Price, $0.50 *net.*

PHILOSOPHICAL.

THE PHILOSOPHY OF TEACHING OF ST. THOMAS AQUINAS. By Mary Helen Mayer, M.A. Introduction by Edward A. Fitzpatrick, Ph.D., Dean of Graduate School, Marquette University. (*The Marquette Monographs on Education.* Edward A. Fitzpatrick, Editor.) Bruce Publishing Co., Milwaukee, New York and Chicago. 1929. Pp. vii—164.

MARRY YOUR OWN. A Discussion of Mixed Marriage. By Daniel A. Lord, S.J. Queen's Work Press, St. Louis. 1929. Pp. 43. Price, $0.10.

WITH AND WITHOUT CHRIST. Being Incidents Taken from the Lives of Christians and of Non-Christians which Illustrate the Difference in Lives Lived With Christ and Without Christ. By Sadhu Sundar Singh. With an Introduction by the Lord Bishop of Winchester. Harper & Bros., New York and London. 1929. Pp. xv—152. Price, $1.50.

DER MODERNE DEUTSCHE SOZIALISMUS. Von Theodor Brauer, Professor an der Universität Köln. B. Herder Book Co., Freiburg im Breisgau, St. Louis and London. 1929. Pp. viii—400. Price, $3.25 *net.*

WE BELIEVE IN IMMORTALITY. Affirmations of One Hundred Prominent Men and Women in All Walks of Life. Edited by Sydney Strong. Coward-McCann, Inc., New York. 1929. Pp. 193.

CATHOLIC INFLUENCE ON LONGFELLOW. By R. P. Hickey, S.M., Ph.D. Maryhurst Normal Press, Kirkwood, Mo. 1928. Pp. 334.

LES FINS DERNIÈRES. Par A. Michel, Aumônier de N.-D. de Sion, Strasbourg. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1929. Pp. 174. Prix, 10 *fr.*

LITURGICAL.

MATTERS LITURGICAL. The *Collectio Rerum Liturgicarum* of the Rev. Joseph Wuest, C.SS.R. Translated and revised by the Rev. Thomas W. Mullaney, C.SS.R. Second edition. Frederick Pustet Co., Inc., New York and Cincinnati. 1929. Pp. xii—630. Price, $3.00.

HISTORIA DEL MISAL ROMANO. Su Origen (Sacramentarios, Antifonarios, Epistolarios, etc.), el Misal Plenario, el Misal de Curia, su variadísimo desarrollo en la Edad Media, su unidad desde San Pío V, su brillante coronación con la fiesta de Cristo Rey. Sacado todo de las más seguras fuentes y de la investigación propria en los más ricos archivos y públicas bibliotecas de las provincias eclesiásticas de Tarragona y Valencia. Por el P. Juan B. Ferreres, S.J. Eugenio Subirana, Barcelona. 1929. Pp. cxxiv—425. Price, 15 *ptas.*

HISTORICAL.

THE SISTERS OF MERCY IN THE UNITED STATES, 1843-1928. By Sister Mary Eulalia Herron, Ph.D., College Misericordia, Villa St. Teresa, Dallas, Pa. With an Introduction by the Rev. Francis E. Tourscher, O.S.A., D.D., Villanova College, Villanova, Pa. Macmillan Co., New York. 1929. Pp. xvii — 454. Price, $5.00.

A HUNDRED YEARS OF CATHOLIC EMANCIPATION (1829-1929). By Denis Gwynn. With illustrations and a map. Longmans, Green & Co., London, New York and Toronto. 1929. Pp. xxxii—292. Price, $4.00.